

GOOD-NEVVVS:

O R,

Wine and Oyle,

Poured into the Wounds of
SINNING and DISTRESSED
J A C O B.

In some Meditations on *Isa. 27. 6, 7, 8, & 9, verses.*

Directing to the

Cause wherefore

and the

End for which

} The present *Affliction* is come upon him.

Hinting at the *Means* by which his *Deliverance* will
be wrought.

And *Comforting* him against the Extremity of *Affliction*,
come and coming upon him.

By *PAIN LUMLE A WELCH* christian.

Jer. 30. 7. Alas! for that day is great, so that none is like it; it is even the time of Jacob's Trouble: but he shall be saved out of it.

Lam. 2. 1. & 3. 18, 21, 22, 31, 32. How hath the Lord covered the Daughter of Sion with a Cloud in his Anger, and cast down from Heaven unto the Earth the Beauty of Israel, and remembred not his foot-stool in the day of his Anger? I said, My Strength and my Hope is perished from the Lord. It is of the Lord's Mercy's that we are not consumed, because his Compassions fail not: for the Lord will not cast off for ever: but though he cause grief, yet will he have Compassion, according to the multitude of his Mercies.

Isa. 61. 9. All that see them shall ACKNOWLEDGE THEM, that they are the SEED which the Lord hath BLESSED.

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T O

Sinning and Distressed J A C O B.



Et not your Heart be troubled, *saith our Blessed Lord and Saviour Jesus Christ to his Disciples, when they were going (through the withdrawing of his blessed bodily Presence) into a scattered, persecuted, desolate, helpless Condition, full of Sorrows. Now, with what doth he fortifie their Heart against Trouble? With his Gracious Ends in going away from them; which were, first, To Prepare a Place for them in his Father's House: In my Father's House are many Mansions; I go to prepare a Place for you. (there) a better State and Condition than I can either fit you for, or bring you into, while I am present with you here on Earth: and (then) I will come again and receive you unto my self; that where I am, there ye may be also. And (secondly) after I am glorified, I will pray the Father, and he shall (in the mean time) give you another Comforter, even the Spirit of Truth; who will be a greater Comfort unto you, than either I have been or can be, or you can be able to receive, [I have yet many things to say unto you, but ye cannot bear them now] till I have carried your Nature (the humane Nature) which I have assumed, into the Same Glory I had with the Father before the World was: Therefore, it is Expedient for you, that I go away; for, if I go not away, the Comforter will not come unto you; but, if I depart, I will send him unto you; and he shall guide you into all Truth: He shall receive of mine, and shall shew it unto you: and all things that the Father hath, are mine, Joh. 17. 5. and 16. 7, 13, 14, 15. verses. Strongly inculcating not only his Gracious Ends for their Eternal Good, but*

To Sinning and Distressed Jacob.

the Necessity of his going away to accomplish those Ends, which would not, nor could not be effected except he withdrew from them. Therefore, Let not your Heart be Troubled, but Believe in Me, that I will do these things for you.

As the Lord Jesus had these Glorious Ends at That Time in his leaving, and withdrawing from, his Disciples; So, he hath Glorious Ends in all his Dealings with his Chosen to the End of the World: the Consideration of which should fortifie the Hearts of the distressed and peeced People of Jacob against all Heart-trouble.

What's the Meaning of all that Chequer-work between Christ and his Spouse in the Canticles (a Prophecy that reaches through many various Dispensations, to the coming of our Lord to work a Total Deliverance for his Chosen, as is asserted by Persons of no mean repute in the Church of Christ for Piety and Learning) Sometimes hiding himself from her, making her sick of Love; and sometimes (in the strength of his affection towards his Spouse) He is Leaping and Skipping towards her: Sometimes he Hides himself behind the Wall; and again, shews himself forth at the Window, discovers himself through the Latels: Sometimes, he quite withdraws himself and is gone; yet at last (after she had undergone very hard usage from the hands of men, the Smitings and Woundings of the Watchmen, and the Insulting Robberies of the Keepers of the Wall) he meets her, and comforts her in his Garden among the beds of Spices? What is the Reason of these various Becloudings, of his so often hiding and withdrawing himself from his Beloved? Surely! it's to No other End (as the whole current of the Prophecy, and the Advantages the Spouse gains after every casting down, will tell us, it is) but to carry her from Glory to Glory; from one Degree of Glory unto another; until she be fitted for such a Total Deliverance and Salvation, as shall never be clouded more: and then the cry is, Who! is this that cometh up from the Wilderness (out of all her Trouble and Wilderness-straits) leaning upon her Beloved?

And now, at this time! O thou Afflicted, tossed with Tempests, (the fury of men) and not (yet) comforted! though the Cloud that is over thee grow darker and darker; and this terrible Storm shake all the Pillars of thy fleshly Building: yet let it not touch thy Heart with anxious trouble: only Believe thy God is the same to thee that ever he was: if he withdraw himself, it is that he may come again and shew thee greater Mercy's, such as shall never be taken from thee: if he hide his face from thee, it is that he may (sit thee for, and) shew thee more of his Glory than ever he did before: if thine Enemy weaken thee;

To Sinner and Distressed Jacob.

it is that by waiting upon the Lord (forsaking thy Idols) thou mayest renew thy strength: if he Imprison thee in Holes and Corners, it is that the Lord may be glorified in (sitting thee for it) hearing thy Groanings: if he appoint thee to Death; it is that the Lord may be glorious (at the appointed time) in losing those that are appointed to death: Nay surely, the Lord hath this Gracious End in Afflicting thee at this time: viz. To fit thee for a Compleat Salvation: that Manifestation of the Sons of God; that Glorious Liberty of the Children of God; which the Creature Earnestly Expects, and the whole Creation Groaneth and Travelleth after; yea, which the Saints of God, who have received the first fruits of the Spirit, Groan within themselves for, waiting for the Adoption, to wit, the Redemption of our Bodies (Rom. 8. 19, 21, 22, 23, v.) that being fitted for that Work the Lord hath purposed to do by thee, thou mayest go forth to it, thrive and prosper in it, both in Soul and Body, and grow up to a compleat preparation to meet Our Lord when he shall come again without Sin unto Salvation. All God's Ends towards thee in all his Dispensations, are full of Glory to himself, and Salvation to thee.

Therefore, Nothing that Jacob meets withal in this World should trouble his Heart, but his Sin; and that no further neither than is necessary to his thorow-forsaking of it: it being only that which hinders the shining of the face of his God upon him; and grieves the Spirit of the Lord, causing him to withdraw his sweet Influences, and leave us to feed upon the Husks of our Gifts and Parts, till we are become sensible of the want of that True Bread which is to be enjoyed in our Father's House, by those who forsake their Sin, and this World, with the things therein.

How! many strong Obligations doth the Heart and Hand of God, working thus graciously for us, lay upon us to be Examining and Trying our Ways, and diligently searching out what that is, which stands as a Partition Wall, between us and those Everlasting Kindnesses, that Glory which shall never be removed, which the Lord is waiting a fit time to bestow upon us; and to wash and cleanse our selves from it.

And now give me leave to take a little liberty to warn you of a few things, which surely (if among us at this time) very much grieve the Holy Spirit of God.

1. Take heed our Tongue of Profession run not beyond our Feet of Practice. Let us not outbid our selves, lest when we come to perform, we have neither Strength nor Heart to follow our Tongue; and so dishonour the Lord that bought us with so great a Price; putting him

to open-shame by whose Name we are called, giving the world of Unbelievers occasion to think him not a sufficient Saviour, able to save us from the Power of Sin and Temptation. That Sin of the Scribes and Pharisees, which our Lord (while on Earth) was so severe against and Auspicious in Reprehending, was of the like nature with this; speaking great Words, but doing little: when it came to practice, it was but trying Mint and Cummin (small things) and leaving the weightier things undone. The Sad and woful Effects this Sin hath brought forth amongst us for many years past, are too too evident.

2. Take heed, lest shunning that, you fall not into another Sinful Exstream almost as bad; which is, Not making an Open Profession of the Truth we believe, lest we should not be able to walk answerable to it. Knowing that which is convenient and lawful for one man to do, is no way lawful nor convenient for another, who makes a greater and higher Profession. Now, lest we should not have strength to come up to that strict Circumspection such a Profession requires to the honouring of it; we hide our Light, put not our hand to the work our Light would lead us to, sit still out of a fear of our own weakness and infirmities: this is a subtile Temptation, and refined Snare of the Evil One. He that hath had experience of this Evil can tell you, that it is of a pernicious nature: it not only clearly speaks forth a secret liking of, and unwillingness to part with, some Beloved Sin, that such a degree of owning Truth would necessitate the mortifying of; but by this means, every Sin, that Nature is propense to, gets a greater latitude to exercise it self in the whole Man; Corruptions grow strong and stout, and the Man careless, by a mis-use of that Word that tells him, That is Lawful and Convenient for him, which is Not for another to do: and this hinders that Fellowship and Communion with the Father and the Son, through the Spirit, which otherwayes he might attain unto. This is of the same nature with that Temptation Moses himself was troubled with; a sinful sense of his own Weakness, and of that Failing of his (if it may be so called) in the manner of putting his hand to the Work God had ordained him to, when he slew the Egyptian: Send, I pray thee, (saith he to the Lord) by the hand of him whom thou wilt (or shouldest) send: as if he had blamed the Wisdom of God in pitching upon such an unfit and unworthy an Instrument as he was: which kindled the Anger of the Lord against him, (Exod. 4. 13, 14.) and had it not been for the Riches of the Grace of God to him-ward, it had lost him the Happiness and Glory he afterward enjoyed in doing the Will and Work of God.

To Sinning and Distressed Jacob.

Our Sin should not hinder, but provoke us to honour the Lord more by our Obedience, than we have dishonoured him by our Disobedience: If any man Sin (saith the Apostle) we have an Advocate with the Father, Jesus Christ the Righteous; and this he writes unto us that we sin not, (1 Joh. 2. 1.) And may I say, that we sin not a Sin of this nature; but looking upon, and considering the Advocateship of Jesus Christ on our behalf, we take courage and run the Race that is set before us, by the Command of God our Father.

3. Take heed, lest that you (*upon whom the Extremity of Affliction is not yet come, after the measure it is fallen upon others, that you*) do not adde Affliction to the Affliction of your Brethren, by your Slighting, Undervaluing, and Brow-beating them. *Look over all the Scriptures that relate the sad Condition of Distressed Jacob, and see how unkindly God takes this kind of dealing at the hands of any he finds thus exercising themselves; and how Severely he threatens to deal with them: know of a Truth, that before the VWheel of Affliction hath turned round, it shall reach you also; and, it may be, the heaviest Spok may light on you. This Sin is of the same nature with that, the Lord was so wrath with, Amos 6. 1. (and so on to the 7th verse) VVo to them (saith God) that are at Ease in Sion, &c. --But they are not grieved for the Affliction of Joseph; Therefore now shall they go Captive with the first that go Captive. How uncomly and unnatural a thing is it for him that professes to participate of the New Nature, to make the Rule and Standard of his Valuation of, and Respect to, his Brother (and so it is lesse or more, according to) his Enjoyment of the Good things of this life! I am sure the Apostle James abhorred this (Jam. 2. 2, 3, 4, 5, 6.) and upon this account as well as upon any other, he cries (Chap. 5. 1.) Go to now, ye Rich men, (Rich Professors, for to such he writ) Weep and Howl for your Miseries that shall come upon you.*

I shall adde no further; but intreat a serious Consideration of the following Treatise: and if the Lord administer any Benefit or Comfort by it to any of Jacob's Afflicted Children, or any Glory redound to the Name of God thereby; I have my End, I proposed to my self, both in Writing and Printing this Discourse. The good Lord make it fruitful to his Glory, and the Good and Comfort of Distressed Jacob. Farewell.

READER,

READER,

A Mong several other *lesser Faults* escaped the Press, thou art desired to take notice of these *more Material*.

V I Z.

Pag. 8. line 29. *for, him, read them.* P. 13. l. 17. *r. is done.* P. 15. l. 20. *r. brought forth.* P. 19. l. 6. *r. this Same.* P. 20. l. *last. leave out,* that. P. 21. l. 4. *leave out,* But. P. 22. l. 12. *r. his People; and l. 32. r. lead them.* P. 27. l. 15. *r. One another; and l. 27. r. shall.* P. 28. l. 6. *leave out,* own. P. 32. l. 36, *r. rebellious part.* P. 34. l. 11. *r. It is, that. and l. 33. r. He shall.* P. 36. l. 25. *r. give thee.* P. 37. l. 22. *r. he may.* P. 42, l. 30. *r. yeelded.* P. 45. l. 10. *leave out,* will. P. 47. l. 40. *r. this is.*

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Isa. 27. 6, 7, 8, and 9. Verses.

He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with Fruit. Hath he smitten him, as he smote those that smote him? or is he slain, according to the slaughter of them that are slain by him? In measure when it skoreth forth thou wilt debate with it; he stayeth his rough wind, in the day of the East wind. By this therefore shall the Iniquity of Jacob be purged; and this is all the Fruit, to take away his sin.



THESE last dayes, this last part of the time of this old World, in the beginning of which our Lot is fallen to Be, is that part of time, in which all the Prophecies in Scripture (except those that particularly relate to the World to come, the new Heavens and the new Earth) will have their compleat performance: it's the time in which they all meet, as the lines of the Globe in the Center.

Hence it is, that the Lord doth so complain of his Peoples Deafness and Blindness, and checks them for it (*Isa. 42. 18, 19, 20.*) *Hear ye DEAF, and look ye BLIND, that ye may see. Who is BLIND but my Servant? or DEAF as my Messenger that I sent? Who is BLIND as he that is perfect, and BLIND as the Lords Servant?*

B

Seeing

Seeing many things, but thou observest not : opening the Ears, but he heareth not. Notwithstanding the light of a multitude of Prophecies shining round about him, Jacob is still Blind ; notwithstanding the Voice of strange Providences, performing Prophecies sounds in his ears, yet this Blind Servant of the Lord is still Deaf ; he opens his ears, but he hears not ; notwithstanding he sees the wonderful Works of God performing the Words of God, yet through Blindness he observes not the Lords meaning in them ; he observes not that which the Lord would have him to observe, and doth so plainly hint-out to him by his Word and Works : he sees not the Way the Lord would have him to walk in ; hears not the Voice that cries, This is the Way, walk in it. Therefore doth the Lord complain with an Admiration ; *Who is BLIND but my Servant ? DEAF as my Messenger ! Who is BLIND as he that is perfect, and BLIND as the Lords Servant !*

To clear Jacob's Eyes, to take away those thick scales of darkness, that (through various kinds of distempers and temptations) are grown upon them, that they may See ; and to open his deaf Ears that he may Hear : the Lord will deal with Jacob according to the tenour of these words I have chosen to treat of.

It seems necessary before I come to the Words, that I mind two things ; The Time to which, and the Persons to whom, this Prophecy in a special manner belongs.

In the 24, 25, 26, and 27. Chapters, is a continued uninterrupted Discourse, of what great things the Lord will do for and among his People.

That it hath a particular and peculiar Relation to the last times ; and that these dayes wherein we live, are those last times, I suppose will be readily granted, and therefore I need not use words to prove it.

And that this Prophecy hath Relation to the Gentiles, I suppose is as clear ; not only the Prophet's speaking of the Isles. (of which the natural Seed of Jacob had no possession) but the Work of God it self treated of, makes it evident.

This Earth which the Lord saith he will Empty, in the 24. Chapt. some would restrain to these Islands : but I would rather say, we are to understand by it, the whole Antichristian Earth, Babels Earth, the old Serpents Earth, in which he is bruising the Heel of the Womans Seed ; Both, because we find the Prophet speaking of the utmost parts of the Earth (in the 16. ver. of the 24. Chapter) and because he positively saith (in his 28. Chapt. which hath Relation to this time also) *I have heard from the Lord God of Hosts, a Consumption even determined upon the whole Earth.*

But

But many particulars in these Chapters, tell me also ; That this Work of God here spoken of , shall have its *beginning* in the *Islands* ; and from thence *issue forth* to the *other parts* of the *Earth* : therefore saith the Prophet , *Israel shall blossom and bud, and fill the face of the WORLD with Fruit.*

Further , This People to whom this Prophecie doth belong, are a People, that having been *afflicted formerly* by their Enemies, the Serpents brood, have *encountered*, *Smitten* those Enemies of theirs : *Hath he smitten him, as he SMOTE those that smote him ?*

Again, They are a People, that at present are under the *Smittings* of their former *smitten Enemies* : *Hath he SMITTEN him as he smote those that smote him ?* And that which strengthens me in interpreting these *smittings*, to be the *smittings* of these two *Seeds* against each other , is, what the latter part of the Verse speaks : *Or, is he slain according to the slaughter of them that are slain by him ?* I can see no reason why these *smittings* , may not be the *smiting* of the two *Seeds* of each other, as well as the *slaying* here mentioned, is their *slaying* of each other.

Again, They are a People, that *foreseeing the rising up* of these their *old Enemies* to *smite* them afresh, endeavour to *prevent* them, and bring them under, (in the 26. Chap. 17, and 18. Verses) *Like as a Woman with child, that draweth near the time of her delivery, is in pain, and cryeth out of her pangs ; so have we been in thy sight O Lord ! We have been with child, we have been in pain, we have as it were brought forth wind, we have not wrought any deliverance in the Earth, neither have the Inhabitants of the world fallen.* Out of a deep apprehension of the evil approaching, great anxiety of Spirit, and pain of Heart, puts them upon earnest endeavours , to bring down the *Enemy* that is *arising*, to hinder the *old smittings* again : But all will not do, nothing is brought forth but *wind* ; no *deliverance* is wrought in the *Earth* ; the *Inhabitants* of the world *fall not* ; but instead thereof, *they fall themselves to the death ; Thy DEAD men shall live, &c.*

So that now I suppose, I may without presumption say, This is *our Scripture* ; belongs to us, as a *teaching Lesson*, particularly appointed for us at *this day* to learn.

The Words contain, the *Work* the Lord will perform upon *Sion* and *Jerusalem* ; till which is performed, he will not *punish* the stout heart of the King of *Assyria*, nor *burn* the Rod with which he is *scourging* and *correcting* his People for their unchild-like carriage towards him their Father.

In which there is,

1. A *fore Affliction*, Verse 7.
2. A *Cordial* to bear up the heart of *Jacob*, from sinking under the severity of the Rod, V. 8.
3. The *Cause* of it, Sin ; implied in Ver. 9.
4. The *End* of this Affliction ; which is two-fold.

1. To take this *Sin* away, expressed Ver. 9. And as the proper effect of this,

2. To cause *Jacob* to take root, and *Israel* to blossom and bud, Ver. 6.

1. It's a *fore* and *dreadful Dispensation* ; not only *smiting*, but *smiting to blood* ; not only *drawing blood*, letting out a little *bad blood*, but the very *Life blood*, *S L A Y I N G*.

Hath he *S M I T T E N* him, as he smote those that smote him ?

Or, is he *S L A I N*, according to the slaughter of them that are slain by him ?

It's the *same manner* of *smiting* with which *Jacob* in former times smote his Enemies. It's the *same manner* of *slaying*, as *Jacob* shall (after he comes out of this cleansing Dispensation) *slay* his Enemies withal. For, though the Prophet speaks here in the *Present tense*, *ARE S L A I N* ; yet of necessity we must refer it to the future ; for, we cannot rationally conceive, *slain men* can *slay men* : Therefore we must look upon this, as one of *those Scriptures*, wherein the Lord is pleased to *call things that be not, as though they were*, as the Apostle speaks ; and that out of a gracious design, to *strengthen our Faith* ; signifying thereby, the *certainty* of the thing ; that it's as *certain* as if it were in *present action*.

Poor *Jacob* goes into *by-ways*, *wayes* of his *own invention*, to *save* his *Blood*, to *save* his *Life*, and behold he *loses* it ; making good that saying of our Lord, *He that seeks to save his Life, shall lose it*. Sinning *Jacob* (in his *Laodicean* frame of Spirit) cries out with the sloathful person (*Prov. 26. 13.*) *A Lion is in the Way, a Lion is in the Street* the Lord would have me pass through ; and *fleeing* from this *Lion*, a *Bear* meets him, and *tears* him and *rends* him, as *Amos* speaks.

But lest the *drooping Spirits* of feeble *Jacob* should *sink* and *dye*, under this *trying* and *rending Dispensation*, under these *Bloody smittings* his *Sin* hath brought upon him.

2. Here's a *Sovereign Cordial* ready, to *revive* him, to *support* him.

In measure when it scooteth forth, thou wilt debate with it ; He stayeth his Rough wind in the day of the East wind.

The

The Lord hath *measured out* the Affliction of Jacob, and *meted* it in the *measure* of Grace and Love. The end of all is, Grace and Love to Jacob, that he may be *purged* from his Iniquity, and his Sin *taken away*; that he may be so far from being *utterly destroyed*, as that he may *fill the face of the World with Fruit*. Yea, this *very Affliction*, (these *smittings and slayings* that pass over him) shall have the *Love of a Father* written upon it, he shall be able to read a *Fathers Love* in and through all. It shall not be *beyond measure*, but in *measure*; God will not suffer Jacob to be tempted beyond what he is able to bear; as the Apostle speaks.

But, fear thou not, O my servant Jacob, for I am with thee, saith the Lord, to save thee: though I make a full end of all Nations, yet will I not make a full end of thee; but will correct thee in measure, and will not leave thee altogether unpunished; and in the *LATTER DARES* ye shall consider it (Jer. 30. 10, 11, & 24. V.) When the Affliction hath shot forth to such a measure, to such a degree, to the working such an Effect (which is *humbling* for, and *purging* from Sin) then will the Lord *DEBATE* with it. When the Lord hath finished his whole Work upon *Sion*, then will he Punish the stout heart of the King of *Assyria*; when the *Assyrian Rod* would carry on the Affliction of Jacob farther than the Lord hath purposed it shall be, then will he *Debate* with it.

How will he *Debate* with it?

He slayeth his Rough Wind, in the day of the East Wind.

By this *Rough Wind*, I understand the same with the *smittings and slayings* before mentioned: onely, by this difference of expression, the Lord would have us to understand the *purging nature* of the Affliction; that the Lord will by this *Wind*, by this Affliction, as thorowly *purge and cleanse* his People from their Sin, as the Husband-man cleantes his Corn from its Chaff by winnowing it in the Wind. And this *Rough Wind*, these *smittings and slayings*, this sore Affliction, will the Lord *slay*, put a stop to.

But when, and how?

In the day of the East Wind.

In that day in which the Lord hath appointed the *East Wind* to blow; which is, when the *Rough Wind*, the *smittings and slayings*, the Affliction, hath done its work for which it was sent, upon Jacob; then, in that day, will the Lord *slay* this *Rough Wind*, put a stop to these *smittings and slayings*, take away this Affliction: And that, by

The East Wind.

We shall see what *Wind* this is (that taking place at its appointed time,

time, shall stay the preceding *Rough VVind* if we look into the *Type* (*Exod. 14. 21, 23.*) *Moses stretched out his hand over the Sea, and the Lord caused the Sea to go back by a strong East wind all that Night, and made the Sea dry Land, and the VVaters were divided ; and the Children of Israel went into the midst of the Sea upon dry Ground ; and the VVaters were a VVall unto them, on their right hand and on their left. This East VVind, is that which (Isaiah saith in his 51. Chapter) dried the Sea, the Waters of the great Deep ; that made the depths of the Sea (dividing it) a VVay for the Ransomed to pass over; and that, when the VVaves thereof roared.*

When the *Rough VVind*, the *smittings* and *slayings*, the present *Affliction* hath wrought its proper *Effect* upon *Jacob*, then is the time come, and a strong *East VVind* from the presence of the Lord shall blow and stop the breath of the *Rough VVind*. The Lord will so deal with this *Sea* of *Jacob's* trouble, the *VVaves* whereof are roaring upon poor *Jacob*, as that, a *VVay* through the *Sea*, a *VVay* through the *Rough VVind*, a *VVay* through the very *smittings* and *slayings* of the *Enemy*, shall be made and found out, for *Jacob* to escape. And what then? *The Light of Israel shall be for a fire, and his holy One for a flame, and it shall burn and devour his thorns and his bryars (that are scratching and tearing the flesh of distressed Jacob) in one day, Chap. 10. 17. In ONE day : A day known to the Lord ; even that day, wherein he will (staying his Rough Wind by his East Wind, putting a stop to the Enemy's smiting and slaying of his Jacob, healing his VVounds) Punish the stout heart of the Assyrian, and the glory of his high looks ; consuming his glory, that they shall be (as feeble and weak) as when a Standard-bearer fainteth.*

To prevent *Objections* that might arise, I lay down this *Position* : *That, this smiting and slaying of these two Seeds of each other, hath relation, not to several Generations (Father and Son) but shall have its performance to the full, in the space of the time of one Generation ; And that upon these grounds.*

1. Because the *Prophet* throughout this large *Discourse*, speaks of a particular day ; In that day, and that day, saith he ; and that in distinction from the *VVorlds* day. This is a day, wherein the Lord comes to empty the *World*, to empty the *Earth* ; and this *VVork* of his upon *Jacob*, is but in order to it.

2. Because this *Evil* the Lord brings upon *Jacob*, is altogether outward and temporal ; it relates not to *Eternal* matters ; it respects the *Body*, not the *Soul*. It's like unto that *Affliction* the Lord laid upon the *Chil-*

Children of Israel in the Wilderness; that, related to their Bodies *deceiv'd* in the Wilderness, that deprived them of an earthly Canaan: but it would be *very uncharitable* to say, those that perished in the Wilderness (because of that Judgement) were excluded the Heavenly Canaan, of which the Earthly was a Type.

3. Because otherwise, the Promise of *restraining and measuring out the Affliction*, stopping it when it hath brought forth such an Effect, would not (nor could not) yeeld such strong comfort and consolation to poor Jacob, as it seems to me the Lord intends it should: for what great comfort would it be, for the Father to know, that his Son, his Child, shall upon such and such conditions be delivered from the Evil that shall yet destroy him.

4. If so be that this *measuring out the Affliction*, here spoken of, were only its ending in the destruction of the present Generation, upon whom it falls; then, what difference is there between an Old Testament, and a New Testament Measure? The Measure of the Old Testament, was the destruction of that Generation of rebellious Jacobs, and saving their Children, their little Ones, whom their unbelief said, would be destroyed together with themselves; and if it be not otherwise now, wherein doth Christ appear to be a better Mediator, of a better Covenant, established upon better Promises; as is said, Heb. 8. 6.

Lastly, The Lord in this very Scripture it self, doth clearly hint thus much, by speaking in the Present tense; *Is he slain according to the slaughter of them that are slain by him?* that the SAME GENERATION of Jacobs Seed, who are smitten, and part of whom are slain, by their Enemies, shall get up again and slay them with a greater slaughter: limiting it to a short space of time for performance of it.

3. The CAUSE that brings this Sore & Dreadful Dispensation upon the Seed of Jacob, is, their SIN. This is strongly and closely implied in the 9. Verse; For if the taking away of Sin and Iniquity be the End of its coming, then of necessity Sin is the Cause of its coming.

This is a People ROBBED and SPOILED; they are all of them SNARED IN HOLES, and they are hid in PRISON-HOUSES: they are for a PREY, and none delivereth: for a SPOIL, and none saith, Restore. Who gave Jacob for a Spyl, and Israel to the Robbers? did not the Lord, He, against whom we have SINNED? FOR they would NOT WALK IN HIS WAYES, neither WERE THEY OBE-DIENT UNTO HIS LAW: Therefore he hath poured upon him the FURY OF HIS ANGER; and it hath set him on fire round about, &c. Isa. 42. 22, 24, 25. Ver.

It's

It's *Jacobs Sin* that Causes the Lord to visit him in wayes of *Affliction* and *Correction* ; it's his *Sin* that Causes the Lord to lay upon him his Fatherly *Chastening*s and *Rebukes* ; and that in *Love*, that being cleansed from *Sin*, he might be a partaker of his *Holiness*.

Consider *Isa. 59. 1, 2.* Behold, the Lords hand is not shortened, that it cannot save ; neither his ear heavy, that it cannot hear : But YOUR INIQUITIES have separated between you and your God ; and YOUR SINS have hid his face from you, that he will not hear. How nearly this Scripture doth concern us, will appear, if we consider it doth not only speak of what God will do in the last dayes, but to the Islands also, (*V. 18.*) We see here the Lord in a posture, ready to save and to hear his People : His Hand is not shortened, it's ready prepared to save ; his Ear is not heavy, it's open to hear. There's no such thing, as the Time being not come, on the Lords part, to hinder him from saving Jacob : But it's *Jacob's Sin*, that Causes the Separation between him and his God ; It's his *Sin*, that Causes these Hidings of the face of his God from him : It's his *Sin*, that retards his Salvation.

It's not anything in the Enemy, it's not to ripen his Sin, that he may fill his Measure, that so the Justice of God may fully seize upon him (as some vainly conceit) that is the reason, why the Lord suffers this Affliction to befall his People.

No, it's *Jacob's own Iniquities* [your Iniquities] it's *Jacob's own Sins* [your Sins] that Causes God to separate himself, and hide his face from him. Was it, think we, for the *Assyrians* sake, that the Lord might take an occasion against him to destroy him, to be as a fire and a flame to him to burn him up ? Or, for *Sion's* and *Jerusalem's* sake, for the sake of that *Work* the Lord had to perform there ; that the Lord made him the Rod of his Anger against his People, and by him sorely Afflicted him, suffering him to be as *Bryars* and *Thorns*, tearing and rending their flesh ? Surely it was for his Peoples sake : Had not their Sins made a Work for the Lord to perform upon them by a Rod of Correction, the *Assyrian* had never exalted himself over them. No, the Lord loves his People better than so ; if he Correct and Afflict them, it's for their own sake ; not for the sake of any other, that through his Peoples Affliction, he might destroy them. The Lord loveth Jacob so, that he will give men for him, and People for his Life : but we never find the Lord giving up his People for the sake of any other under Heaven ; either for their good, or for their hurt. Nothing can bring Affliction upon Jacob but his own Sin.

And *Jacob's Sin* brings Affliction and Sorrow upon him ; even then,
 whe

when the Lord is ready (his hand is open, prepared) to bestow Salvation upon him ; when the Lord's time is come to hear and save him : yea, even then, when the Lord is waiting to be gracious (Isa. 30. 18.) Therefore will the Lord wait that he may be gracious unto you : That the Prophet here speaks of the same Time, and to the same People, he speaks of and to, in his 27. Chap. will clearly appear, if the whole Chapter be seriously considered. This waiting of God to be gracious, is while Jacob is under sore rebuke and trouble, as the preceding (17.) Verse manifests. The Lord waits that he may be gracious. Heaven is ready to Save, if Earth were but as ready to be Saved. There's no Obligation, no tie upon God to shorten his hand, to hinder it from Saving, if Jacob were but prepared and ready to receive Salvation. Therefore (saith the Prophet) will he be exalted, that he may have mercy upon you. How will the Lord exalt himself, that he may have mercy? In Judgement ; for the Lord is a God of Judgement. The Lord will exalt himself and his Glory, by his judging of Jacob ; and while this correcting Judgement is working its natural Effect (by the help of the co-working of the mighty Spirit of God) in the heart of Jacob ; he waits to be gracious, waits to Save : he waits the good hour, wherein (his Corrections having wrought the desired Effect) he may be gracious ; his Grace may abound above Jacob's Sin, in delivering him out of the hands of all his Enemies, that he may serve him without fear in Holiness and Righteousness before him all his days.

Thus was it with Jacob in the Wilderness of Old. The Lord was ready to give him the Promised Land ; the Time was come, for him to possess it ; the Iniquity of the Amorites was full, the Enemy was ripe for Judgement : yea, the Lord told him so, by the mouth of his two faithful Witnesses, Caleb and Joshua (Num. 14. 8, 9.) They are bread for us, their defence is departed from them, and the Lord is with us. But Jacob was not ready to receive it ; his Sin hinders his Possession.

This is our Case. It's our own Sin, (and not anothers) that hath hindered our Salvation, and brought a sore Affliction upon us. And that too, at a Time, when the Lord's hand was not (nor is not) shortened (by any Consideration of a Time, or any thing else on his part) but is prepared, ready to Save.

It's only our own Sin that stands in the way of our Salvation ; it's that, that Causes the present Hidings of the face of our God from us : by it we have as it were Caused God to go out of that path of Salvation, he was graciously and wonderfully going on in ; and to steer another course, that he may take away our Sin, that which hinders his sa-

ving of us; and to wait till this Let be taken out of the way, that he may be *gratious* unto us, and *Save* us.

Q. It may be asked, What are those sins which have hindered our Salvation; by which we have provoked the Lord our Father so severely to chastise us?

An. I had thoughts to have enlarged upon this Subject; but lest I should grieve the Spirits of any; and hoping that a word, a hint, may prove sufficient, I shall do no more.

This *SIN*, which hath brought *Affliction* upon us, which hath provoked the Father of mercies to *chastise* us with *bloody stripes* to *take it away*, is that which hath made us, both *unfit* for God to *use* in, and *unable* to do the *Work* the Lord hath appointed to be done by his *People*. Any *Sin* less than *such Sin*, the Lord would have *born* with, and the *Intercession* of our *Mediator* would have *prevailed* for us; as the *Children of Israel* of old in the *Wilderness*, through the *Intercession* of their *Mediator*, were many times *born* with, and found favour and grace from God, till they came to *sin that Sin* which *unsuited* them, and put them out of a *capacity*, to receive that *great Gift* of his Grace and favour he was in a *readiness* to *bestow* upon them, and to do that *Work* the Lord had to do by them.

Now I would only *Query*, whether some *parts* and *parcels* of this *provoking Sin*, be not these?

First, *Love of this Old World*. This is a *killing Sin*, most *pernicious* to *Jacob's Happiness*: while this remains, he cannot be a *fit Instrument* for the Lord to *use*, and so not *fit* for *Deliverance*. See what the *Apostle John* saith of it, (1 *Joh.* 2. 15.) *Love not the World, neither the things that are in the World: If any man love the World, the Love of the Father is not in him.* The reason of this, the *Apostle James* tells us, (*Jam.* 4. 4.) *The friendship of this World is enmity with God: whosoever therefore will be a friend to the World, is the Enemy of God.* How much, and how *powerful* this *Sin* hath prevailed amongst us, and how far it hath hurried us into *other provoking Evils*, every seeing eye and discerning spirit, cannot but be sensible of. The reasons why I put it upon the *Query*, whether this hath not *provoked* the Lord to *chastise* us; are,

1. *Because our Lord Christ* doth so *severely warn* us to *take heed* of it, (*Luke* 21. 34.) *Take heed to your selves, lest at any time your hearts be over-charged with surfeiting, and drunkenness, and cares of this Life, and so that day come upon you unawares.* In these words, he hath *relation* to the two *extream conditions* men are in in this World, *Full* or *Empty*;

Empty; either in a full possession of it, and so out of abundance of Love and Delight they have to it; and take in it, they drown themselves therein: Or, being Empty, out of a Love to it, they are carefully reaching after the possession of it. This he equally warns us of, and commands us to watch and pray against, upon no less penalty, than being not accounted worthy to escape the Judgements of God, and to stand before the Son of man when he Comes; for when he Comes, he will neither have the surfeiting drunken Lover, nor the careful Lover of this World, to be his Follower: This is clearly implied in the 36. Verse.

2. Because our Lord Jesus, to express his hatred of this Sin, sets forth the wickedness of the World at that Day when he comes in Judgement to it; by this, Love of this World, (Luke 17. from the 26. to the 30. V.) As it was in the dayes of Noah, so shall it be also in the dayes of the Son of man. They did eat, they drank, they married Wives, they were given in Marriage, until the day that Noah entered into the Ark, and the Flood came and destroyed them all. Likewise also, as it was in the dayes of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from Heaven, and destroyed them all. The bare being exercised about these things (Christ here reckons up as the sinful State of the World) cannot be his meaning; for all these things are either necessary to our Being (as eating and drinking) or else to our Well-Being in this Life: They are such things, as at his coming, he finds also those exercising themselves about, whom yet he takes to himself to follow him, leaving the rest to Judgement: They were all eating, and drinking, and marrying, and at the Mill, and in the field together; as well those that he takes to himself as his own Peculiars; as those that he leaves as the subjects of his displeasure. Therefore the Evil must lye some where else, it must needs lye more secret and inward; the Sin surely must lye in this, in the hearts standing in, and sitting close to these things. And this seems to me to be clearly hinted to us by Christ, while he commands us, though we be but on the House top, and our stuff in the House, not to go down to it; and though we be but in the field (near home) yet not to return to it. He blames us not for having Houses and Stuff, but commands us not to be so in Love with, not to fix our hearts so upon our Possessions in this World, as to return to them, and be solicitous in securing of them, when he Comes to take us, to call us from them, to lead us in that Path and Way, to do that Work he would have us to walk in, and to do; to enable us to walk in, and to do which, it's absolutely necessary we forsake ALL of this World.

3. Because of Christs severity against this Sin ; Remember Lots Wife: *Whosoever shall seek to save his Life shall lose it.* Our Lord is so severe against this Sin, that that Love to the good things of this Life, which the *VV*orld of Professors call a *Vertue*, a *Duty*, he warns us to flee from, lest, with Lots *Wife*, he make us examples of his Justice. It's not dainty food, not delicious drinks, but eating and drinking ; it's not cozening and cheating, but (that which is at other times lawful) buying and selling ; it's not planting curious Gardens, nor building glorious Structures, but bare planting and building ; it's not whoredom nor adultery, but marrying of *Wives* ; the Lord instances in, as the sinful state of the World, in which when he Comes he shall find them to their sorrow. So that it's not enough, that we can say, we can part with our dainties, things for delight ; but can we say, we can part with, forsake (and love not) our meat and drink ; that which maintains the very Being of our Bodies ; and with *Elijah*, live upon the pure Providence of God for our Life and Being ? If not, the Love of the Father is not in us, but the love of the World. And this Christ will not bear with in his People. If at such a time as this, when Christ is calling his People out of, and from the World, to his Work and Service, there be but a dram of this Love, a bare looking back towards, a hankering after this Worlds good things ; but a little solicitedness after them, a going but from the House-top, a returning but back out of the field (the back-side as it were) into the House ; a going but a little out of the way Christ calls us into, though it be but to save our Stuff, yea, our Life ; this will set us in the path of Judgement, under his displeasure. Remember Lot's Wife, saith our Lord : if when I come, I find this temper in you, as sure as she was, so shall ye become a Monument of my severity. A little love to this World, but a looking back towards it hath turn'd ; and as little now, but a returning back (a little way) towards it, shall again turn Living Monuments of Mercy, into Standing Monuments of Justice.

Secondly, I fear upon a serious search, it will be found that our Love to our Stuff, the good things of this Life, (to keep and maintain our possession of these) hath hurried us into such by-ways, such courses as have brought BLOOD upon us. I shall only mention two Scriptures, and leave it to a serious consideration.

1. If Baasha execute Justice upon the House of Jeroboam, according to the Word of the Lord, and become like the House of Jeroboam, in Sin and Wickedness : that piece of justice becomes BLOOD-GUILTY-NESSE to him ; is imputed to him as Murder, and he must dye for it, (1 King. 15. 29. & 16. 3, 7. V.) And it came to pass, when he reigned, that

that he smote all the House of Jeroboam, he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the Lord, which he spake by his Servant Ahijah the Shilonite. Behold, I will take away the Posterity of Baasha, and the Posterity of his House, and will make thy House like the House of Jeroboam the Son of Nebat. And also by the hand of the Prophet Jehu, the Son of Hanani, came the Word of the Lord against Baasha, and against his House, even for all the Evil that he did in the sight of the Lord, in provoking him to anger with the work of his hands, in being like the House of Jeroboam, and because he killed him. That Blood which Baasha shed (in Obedience to the Command of God by his Servant the Prophet) in a way of Justice, he walking in the same path of wickedness, is required at his hand.

2. If Jehu execute Justice upon the House of Ahab, and do it so exactly too, as that every piece of it is according to the Word of the Lord, (as the story mentions, 2 King. 9. & 10. Chapters) Notwithstanding this piece of Justice, if done so exactly according to the Rule, to the Word of the Lord; yet Jehu, through the Love of this World, not departing from the Sins of Jeroboam, but doing the Work of the Lord negligently, by halves, becomes *GUILTY OF THIS BLOOD*; this act of Justice is imputed to him for Murder, and the Blood is required at his hand, (Hos. 1. 4.) Call his Name Jezreel; for yet a little while, and I will *AVENGE THE BLOOD* of Jezreel upon the House of Jehu. I need not add further.

Thirdly, Another Branch of the present Afflicting Sin, that I would mention, I conceive is, *PRIDE*; both *NATURAL* and *SPIRITUAL PRIDE*. How contrary this is to the Lord in all Ages, at all times, I need not mention; the Scriptures are full in expression of it: Therefore, much more at such a time as this, when his design is, to be *ALONE* exalted; against which, no Sin sets it self so much in opposition as this. This Sin so extremely *unfits Jacob* (were he otherwise qualified) for the Work of God, that the Lord * hates it, it's *Abominable* to him. This Sin is the source of wickedness; by it comes contention, which brings forth persecution; and this proceeds to violence, and causes Rulers in Israel to turn aside from the way of the Lord. Therefore this Sin must needs bring down a *Correcting Judgment*. But

Fourthly, And the last I shall mention is, *CARNAL Mindedness*;

* Prov. 6. 16, 17.
& 13. 10. Psal. 10.
2. & 86. 14. Deut.
17. 20. Prov. 16.
18. Hos. 5. 5.

dedness, Carnality of Spirit : And this I would expatiate a little upon, because it is the most *Spiritual Evil*, and so needs the greatest battery gainst it.

The Carnal mind of the Natural man, who is after the flesh, is enmity against God ; for it is not subject to the Law of God, neither indeed can be, (Rom. 8. 5, 7.) this brings Death to him, (v. 6.) And the prevalent remainders of this Carnal-mindedness, in the Lords own people, unfits them for the Lords work, makes them incapable of doing it, or being used in it : for this keeps them from being subject to the Law of God, the Rule of the Lord by which he will square his work : which he hath said, he will Magnify, and make Honorable, (Isa. 42. 21.) By this we come to Dye, and to be Dead to the Work of God : If we would live to the Work of the Lord, we must be Spiritually minded ; to be spiritual minded is Life and Peace, (ver. 6.) this is that mult enable Jacob to take root, and Israel to blossom, and bud, and fill the Face of the World with fruit. Carnal-mindedness is Death to Jacob, by it he becomes as a withered branch, bringing forth no fruit to the Lord : for while he is in that mind, he is not, neither can he be subject to the Law of his Work.

This Carnality of spirit, respects either, Natural worldly flesh, as Paul tels us, Rom. 8. minding the things of the flesh, this world, and the good things thereof ; which are not of the Father, but of the VWorld ; for all that is in the VWorld, The lust of the flesh, the lust of the Eyes, and the Pride of Life, is not of the Father, but of the World : which whosoever loves, the love of the Father is not in him, (1 Joh. 2. 15, 16.) of which, the Apostle Paul saith, the world is crucified to me, and I unto the world, (Gal. 6. 14.) otherwise he could not have been an Apostle of Christ. Or, it respects

Religious flesh ; such a frame of Spirit in matters of Religion, and Worship, as is Fleishly and Carnal ; The more gross of this Sort, the Apostle Paul complains of, as those that would make a fair shew in the Flesh, that they might glory in the Flesh ; and that to this unworthy end, to avoid persecution for the Crosse of Christ, (Gal. 6. 12, 13.) But (saith he) God forbid, that I should Glory, save in the Crosse of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world, ver. 14.) This was Pauls frame of spirit, and such only are fit Christians for Christs service : There are a more refined sort of these Carnal-minded Christians ; to cure whom, the Apostle Paul takes a great deal of pains, in his three first Chapters of his first Epistle to the Corinthians, to the 8th. verse of the fourth Chapter : These Co-

inthians

rimthians were Christians of such a high pitch, of such high attainments, as the Apostle saith of them, *In every thing ye are enriched, in all Utterance, and in all Knowledge, so that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ: Notwithstanding all this, they are yet Carnal; I could not (saith he) speak unto you as unto Spiritual, but as unto Carnal, for ye are yet Carnal.*

See what Fruit this Carnal frame of Spirit brought forth in these *Corinthians*, and then we shall know what it is to be Carnal; to be a Carnal Christian.

1. PRIDE: Proud boasting of their attainments, a puffing up in the conceit of their own Opinion, to be more truth, and higher truth than others; vainly glorying in that wherein they differ'd from others, as if they received it not, but had it of themselves, and from themselves; exalting themselves above their Brethren, as full, and rich, reigning as Kings; looking upon themselves as wise, as strong, as honorable; whilst others (yea Apostles themselves) are accounted foolish, and weak, and are despised, and that by themselves; judged of of them. This the Apostle tells them of, and rebukes them for (Chap. 4. 3; 6, 7, 8, and 10. verses) A Spiritual mind would never have brought such Fruit, but this was the fruit of their Carnality: by this Carnal wisdom (the Apostle tells them) they deceived themselves; if we will indeed become wise, we must deny our selves in this, and become fools, that we may be wise: this is but the worlds wisdom, which is vain and foolish with the Lord; therefore let none glory with this glorying, Chapt. 3. 18, 19, 20, 21. verses.

2. ENVY. I am for Paul, saith one; I am for Appollo, saith another; and he envies him that is for Paul: I am for Caphas, saith another; and he envies the rest: I, But I am for Christ, saith another, and he Envyies all because, they are more for men than for Christ, as he thinks: I am for this, saith one, and I am for that, saith another, and he envies his Brother, because he differs from him, because he is not of his Opinion, of his Judgement, of his way: not considering, that what he hath, is but received from another; and therefore he hath not whereof to glory, not to exult over his Brother; much less should he envy him: while (enviously) one saith, I am of Paul, and another, I am of Appollo, are ye not Carnal?

3. STRIFE. These several parties, Strive against each other, for their Opinions, those things wherein they differ from each other; which of them should be most received, and honoured as the richest truth, as the highest attainment; Striving and contending about, whose Parts, and Gifts are most deserving, and worthy of honour, to be followed after, and hearkned to.

4. DIVISIONS. (Chap. 1. 11, 12. and Chap. 3. 3, 4. verses) It hath been declared unto me, of you my Brethren, by them which are of the house of Cloe, that there are contentions among you : Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Caphas, and I of Christ ; ye are yet Carnal : for whereas there is among you, Envy, and Strife, and Division : are ye not Carnal, and walk as Men ? For while one saith, I am of Paul, and another, I am of Apollos ; are ye not Carnal ? The Apostle blames them not for being for Paul, or for Apollos, or for Caphas, or for Christ ; or for being for them all : for saith he, Let men so account of us, as of the Ministers of Christ, and Stewards of the Mysteries of God (Chap. 4. 1.) we are to be accounted of, you ought to honour us as such. But in this they were blame-worthy, in this they transgressed, that they were Enviously, Dividingly, Factionously for one, against another : and he that is thus for Christ, Sins, as well as he that is so for the Ministers of Christ ; his being for Christ, will not excuse him while he is in this Frame and Temper of Spirit : Are not these things a knowing Men, and Christ after the flesh ; of which the Apostle tels these very Corinthians, they for their parts (they Apostles) would not be guilty ; Wherefore henceforth, know we no man after the Flesh : yea, though we have known Christ after the Flesh, yet now henceforth know we him no more, (2 Cor. 5. 16.) The Flesh profiteth nothing, Its the Spirit that quickneth, John. 16. 63.

This Fruit a Carnal mind brings forth ; those who are Spiritual (as Paul, and others) brought forth better Fruit, giving every one their Due : Christ his Due, and his Ministers their Due, and every member of the Body its Due, notwithstanding the Differences wherein every Member Differed from another ; by this, keeping the Body perfectly joined together. Paul being Spiritual tels them, he planted, and Apollos watered, but God gave the increase : and that, neither he that planteth, nor he that watereth is any thing, but God is all, he is to have the honour of all (Chap. 3. 6, 7.) He tels them also, that Christ cannot be Divided ; he is not for those that are for Apollos, more than for them, that are for Paul, nor for any party of them in contradiction to the rest ; though by this their Carnal Spirit, they would Divide him into Parts and Parties. He tels them further, that they were to be only for him, who was crucified for them, and into whose Name they were Baptized : This is the true import of the words, Chap. 1. 13, and 15. verses.

5. **VVALKING LIKE MEN:** *Are ye not Carnal, and walk as Men? the works of the Flesh, of the fleshy Man, of the Men of the World; are Haired, Variance, Emulation, VVrath, Strife, Sedition, Envy, and such like, (Gal. 5. 19, 20, 21.)* Now while we walk thus Carnally, we walk like Men, such Men, the Men of the world; not as Christians, as those that are Spiritual, that have the Spirit of Christ in them: For they that are Christs, have crucified the Flesh, with the Affections, and Lusts thereof; if we live in the Spirit, let us also walk in the Spirit; let us not be desirous of vain-glory, provoking one another, envying one another. 24, 25, 26. verses.

6. **UNFITNESS** to receive such Truths; *a making them not able to bear such discoveries of God and Christ, and his Glory, as Christ hath given him from the Father, to discover unto, and bestow upon his People. I could not speak unto you, as unto Spiritual, but as unto Carnal, even as unto Babes in Christ: I have fed you with Milk, and not with Meat, for hitherto ye were not able to bear it; neither yet, now are ye able, for ye are yet Carnal, (Chap. 3. 1, 2, 3.)* These Corinthians, that were enriched in all utterance, and all knowledge, that came behind in no gift, are yet Carnal; which hinders them, that they cannot (as the Apostles did) with open face, behold, as in a Glass, the Glory of the Lord; and be (as they were) changed into the same Image from Glory to Glory, even as by the Spirit of the Lord (2 Cor. 3. 18.) No, by this Carnality of mind, they become as Babes, not able to bear strong meat, and so not fit for strong work; that VVork, which to enable his people to do, its absolutely necessary, that the Lord give unto them such a full and large discovery of himself, as this Carnality of spirit will not admit them to receive.

From these things,

Obs. 1. This Carnality of Spirit, bringing forth these Fruits, is such a Distemper, as the Highest Christians, Christians of the Richest attainments, that are enriched in every thing; yea, waiting for the coming of the Lord; are too much, and too too often troubled with, to the great unhappines of their own Souls, hindring the Work of the Lord, that is to be done in them, and by them: Of this Sort, were those, whom the Author to the Hebrews rebukes; VVhen for the time ye ought to be Teachers, ye need that one teach you again, which be the first principles of the Oracles of God, and are become such as have need of Milk, and not of strong meat, Heb. 5. 12.

Obs. 2. This Carnality of Spirit, opposes not Gifts, but Grace. All Gifts, all utterance, all Knowledge may be in a Christian, together

with this Carnality ; So that Christians may think themselves fully prepared to meet the Lord, be waiting for his coming, and be yet Carnal : But it hinders receiving of Grace , it keeps them from being of, and submitting to, such a frame of Spirit, as is absolutely necessary to enable them, to grow from Glory to Glory, to follow Christ whithersoever he will please to lead them.

Therefore saith the Apostle unto these Corinthians, (Chap. 1. 10.) *I beseech you Brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you ; but that ye be perfectly joined together, in the same mind, and in the same Judgement.* This Same thing, this Sameness of mind, and this Sameness of Judgement, which the Apostle exhorteth, and beseeches them to, cannot be that, nor in that, which any one of these Parties strove for, against the other, that wherein any of them Differed from the other : for he rebukes them all for their Striving for, and their vain glorying in that wherein they Differed : He takes not Part with any One of their Opinions, nor Waives, but keeps close to his own Way, and his own Judgement ; which was indeed that, which he had Planted them in, and upon ; from the Simplicity of which, they through Carnality had strayed ; and that was Jesus Christ, the only true foundation : Therefore saith he, (Chap. 2. 2.) *I determined not to know any thing among you, save Jesus Christ, and him crucified : for other Foundation can no man lay, than that is laid, which is Jesus Christ,* (Chap. 3. 11.) Paul had planted them in this Foundation : this is that Same thing, he would have them all to speak of ; and towards which he would have them all joined together in the same mind, and of this, he would have them all of the Same Judgement. It's impossible he could mean by this Same thing, this Sameness of mind and Sameness of Judgement in it, any One of the Parties they were Divided into : for he rebukes them all a like ; as well he that was for Christ (who its the most probable was the best, and surely was of the best side) as he that was for any of the other : and it's as irrational to conclude, he was for any particular Opinion of any of the Parties, wherein they differed from each other, and so beseeches them all, to be of the Same mind and Judgement with them : For as the Differences were not such as were inconsistent with the Foundation ; so he seems to give them all an equal Allowance, as being such things as they had received from the same Fountain, from God : But (saith he) *If any man build on this Foundation, Gold, Silver, Precious Stones, Wood, Hay, Strubble, every mans work shall be made manifest, for the Day (the further revelation of the Lord) shall declare it : because it shall be revealed by Fire, and the Fire shall*

shall try every mans work, of what sort it is ; and that which is right shall abide, and that which is wrong shall be burnt : therefore Judge nothing before the time (vers. 12, 13, 14, 15. with the 5th. verse of the 4th. Chapt.) Look to the Foundation whereon ye are planted, Jesus Christ, him that was Crucified for you, him into whose name ye were Baptized, speak all the Same thing, be ye all in this, in the Same mind, and in the Same Judgement ; but judge nothing before the time ; neither the Gold, nor the Silver, nor the Wood, nor the Hay, nor the Stubble ; but be ye Perfectly joined together in waiting upon the Lord, till his Day come, wherein he will declare what he Allowes, &c what he allowes not of, what he will have to abide, and what is to vanish away and perish. Upon this Same Principle it is, that this Same Apostle tels the Philippians, I press towards the Mark, for the price of the high calling of God in Christ Jesus : let us therefore, as many as be perfect, be thus minded ; and if in any thing ye be otherwise minded, God shall reveal even this unto you : Nevertheless, whereto we have already attained, let us walk by the Same Rule, let us mind the Same Thing. This Same Thing, is even Pressing towards the Mark, waiting patiently and tenderly, when God shall reveal even this, to those, who in any thing are otherwise minded.

This evil of Carnality, is that of which the Lord so Affectionately complains in tendernes and pity towards his poor Flock ; and for which he so sharply deals with, and Judges the guilty, Ezek. 34. 17, 18, 19, 20, 21, 22. verses. And as for you, O my Flock, thus saith the Lord God, Behold, I judge between Cattle and Cattle, between the Rams, and the He-goats. Seemeth it a small thing unto you, to have eaten up the good Pasture, but ye must tread down with your feet the residue of your Pastures ? And to have drunk of the deep waters, but you must foul the residue with your feet ? And as for my Flock, they eat that which ye have trodden with your Feet ; and they drink that which you have fouled with your Feet : Therefore thus saith the Lord God unto them, Behold I, even I will judge between the fat Cattle, and between the lean Cattle ; because you have thrust with side, and with shoulder, and pushed all the diseased with your Horns, till ye have scattered them abroad : Therefore will I save my Flock, and they shall no more be a prey ; and I will judge between Cattle and Cattle. How nearly this Scripture concerns us, a due consideration of the whole of it, will quickly make us sensible. Here are such proud tramplings of the Pastures, such envious Paddling in the Waters ; that though the Pastures of Gods house are good Pastures, yet they are made as not so ; though the Waters of the Sanctuary are deep Waters, yet they are fouled, that the poor Lean of the Flock

(those who are hungry and thirsting after the fat things of Gods house) are forced if they will have any *food*, any relief to satisfie their *weary and thirsty Souls*, to feed upon that, which the fat *Cattle* (those who are full and rich in Gifts and Parts, and High attainments, as these *Corinthians* were) have trodden down, and *drink* that which they have *fouled* with their *feet*; their *Carnal*, uncomely, unbrotherly *walkings*. Here are such *wrathful striving*s, and *Pushings* of the strong *Cattle* against the poor diseased *Cattle*, and the poor weak *Lambs* of the *Flock*, that they are scattered abroad: This the Lord takes very much to heart: *Seemeth this a small thing unto you*, saith he? I have given you good *Pastures*, enough to feed my whole *Flock*; and I have given you deep *Waters*, sufficient for my whole *Flock* to drink of: And now, through *Pride*, do you think them not *worthy* to eat in my *Pastures*, and to drink of my *Waters*, (which I have provided for them, as well as for you) and so, what *your selves* cannot eat, you tread down, and what you cannot drink, you *soul* with your *Feet*: If you cannot keep them from it, yet by your *Carnal* uncomely *Walking*, you cause their *Souls* even to loath my good *Pastures*, and my deep *Waters*: and I have *Lambs*, and *Lean*, and *Sick* and *Broken Cattle* in my *Flock*; and do you *proudly* and *enviously* strive against these, to keep them out of my good *Pastures*, and from my deep *Waters*, that I have given them to feed upon and drink of, as well as you? Do you thrust with *Side* and *Shoulder*, and *push* with your *Horns*, these poor *needy ones*, till ye have scattered them abroad, as if they were not of my *Flock*, did not belong to my *Fold*? Know, saith the Lord, if this *seem* a *small thing* unto you, it doth not so unto me: I will judge of these matters, I will seek that which was lost by you, by your *proud* *disesteem* of them, not looking after them; and bring again that which was driven away by you, by your *Envious* striving against them; and bind up that which was *Broken*, by your thrusting with *Side* and with *Shoulder*, and the *Pushes* of your *Horns*; and that which is *sick*, will I *strengthen*: Thus will I deal with them whom you *despise*; but you, the *Fat* and the *strong*, that work this *mischief* in my *Flock*, I will destroy, I will feed you with *Judgement*, ver. 16.

By this time (I suppose) it plainly appears, how dangerous and *Pernicious* this *Evil* is to a Christian; yea, that its so *subtil*, so *curious* a *refined Spirit*, that it many times enters into, and dwels in the *Richest* Christians, Christians of the highest attainments in *Gifts* and *Parts*. These *Corinthians* were *enriched in every thing*, in all *Utterance*, and all *Knowledge*, coming behind in no *Gift*; and that which adds to all, they

they were waiting for the coming of the Lord Jesus Christ : yet these kept not themselves free from this evil frame of Spirit. It's only the conformity to a crucified Jesus, that can expel this Evil spirit, that can Cure this dangerous distemper, that can kill this Soul-canker : But we must know, and be conformable to him, as he is a Crucified Jesus, before we can become Spiritual Christians indeed : This the Apostle strongly hints to us, while he tells the Corinthians; *I determined not to know any thing among you, save Jesus Christ, and him Crucified.* Altho the great displeasure of the Lord, against this Sin, this Carnality of Spirit, which brings forth Proud-boastings, vain-gloryings, which brings forth Envy, which brings forth Strife, which brings forth Divisions, which causes to walk as men, and which so unfits for higher Communion and fellowship with the Lord, than at present is attained, and for higher and more Noble work, than at present the Christian is exercised in ; causing an inability to feed upon strong Meat, and so to do strong work ; that till Christians are cured of this Distemper, they cannot become a fit Instrument in the hand of God, to do his great Work.

How far Christians (poor sinning Jacob) at this day, have been and are (with these Corinthians) guilty of this pernicious Evil, CARNALITY OF MIND: and how far we have been, and are yet, from that Sweet, Heavenly, Thriving, Strengthening frame of Spirit; that Spiritual mind, that Paul, and the rest of the Apostles and compleat Christians were in, in their Day, the Day of the Gentiles (our) Esponsals, let every seeing Eye and sensible Heart judge ; how far we have been guilty of making a fair shew in the Flesh, glorying in it ; how far we have been glorying in the Flesh, our Gifts and Parts, our Differences, our Opinions, waies of Worship, wherein we Differ from our Brethren, that yet are Planted upon the same Foundation of a crucified Jesus, Carnally dividing from each other, upon such Differences, upon such things wherein we Differ from others, as yet are but received, and received from the same Fountain, that gives to One, as well as to the other, what he hath, even the Lord Jesus Christ ; Carnally envying of, Striving against, and Smiting each other, Proudly exalting our selves above, and Despising our Brethren, Thrusting and Pushing the Lambs, and Lean and Sick, and Broken of the Flock, to the scattering them abroad : In these things walking like Men, the Men of the World ; and not like the Children of the Heavenly Father ; whose Conversation (as Pauls was) is in Heaven, above these things : And how far we come short of the Spiritual mind, that was in the Apostle, and those who were Perfect in that Day, and the Lord expects should be in us at this day, the reflection of but a Dim Eye will clearly Discern. Now that this Evil is a peice

of that Sin ; for which the Lord is Judging his People, will appear plainly, if we seriously consider, what the Lord saith, *Mal.* 4. 5, 6.

Behold I will send you Elijah the Prophet, before the coming of the great and dreadful Day of the Lord, and he shall turn the heart of the Fathers to the Children, and the heart of the Children to their Fathers ; lest I come and smite the Earth with a Curse.

What great and dreadful Day of the Lord is this here spoken of ? Surely, its none other, than that Day of God's coming to his People; the Day of the Lords Executing his Judgements, and pouring out his Vengeance upon the wicked World ; wherein the wicked shall be burnt up, leaving them neither root nor branch ; wherein this People shall tread down the wicked ; and they shall be as Ashes under the soles of their Feet , 1 and 3. verses. Before this Day come ; before the Lord will bring his People from under the *Refiners fire, and Fullers Sope : Take the Assyrians Rod (the Rod of his Anger) from off their back ; deliver them

from under the present smitings and slayings of their Enemies, make them terrible as an Army with *† Mal.* 3: 1, 2. Banners , as the Company of two Armies ; and *Isai.* 10. 5. 12. and 27. 7. create a defence upon them, from the Heat, Storm, Cant. 6. 4. 13. and Rain, all the rage and malice of their Enemies, that they may goe on with Might and irresistibly *Isai.* 4. 5, 6. stable Power, as the Lightning, in the work of the Lord, devouring and subduing, treading down the wicked as Ashes under their Feet ; slaying their enemies with a greater slaughter, than ever they were able to slay them with ; so that neither Root nor Branch shall be left them. Before this day of God comes, the Lord will send Elijah the Prophet.

Either by his Messengers, or by his Providences, or by both co-working together; beget such a frame and temper of Spirit in his People, as shall lead them to Horeb, to the Mount of the Lord, where God himself at first revealed his Will to his Chosen ; led them into that State and Condition, wherein the Lord met with them, and was with them, and manifested himself unto them at the first, in the Day of their Espousals, that Day of Love, in the glory of which the Lord so much delights, that he remembers it, and forgets it not : *Isaiah* also strongly hints this, whilst he tells us, *The remnant shall return, even the remnant of Jacob, unto the mighty God, (Chapt. 10. 21.)* as they shall

shall no more crouch and bend the knee to their Smilers, for their favour; so they shall no more run Carnally after Apollo, nor Paul, nor Caphas; after this or that Opinion, or Way, or Party, or Man, but they shall return from these things, from being led Captive by the Passions and Lusts such courses hurry them into, to the Lord, the Mighty God alone, to Jesus Christ the true Foundation: they shall come into such a Spiritual Christ-like frame of Spirit, as shall

Turn the Heart of the Fathers to the Children, and the Heart of the Children to their Fathers.

Who are these Fathers, and who are these Children, that being at a distance need a Reconciler? Surely these Fathers and Children, are not only of the True Seed of Jacob, but of that part of the True Seed too, who shall be used in the Work of the great Day of God, spoken of before: the Stress, the absolute Necessity, the Lord laies upon their reconciling and uniting; strongly implies so much. The Apostle John tells us, there are little Children, Fathers, and young men in Christ, (1 John 2. 12, 13, 14.) I write unto you little Children, because your sins are forgiven you for his Name-sake; I write unto you Fathers, because ye have known him that is from the beginning; I have written unto you, young men, because ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one. These are the strong and the weak Christians, Christians of several measures, of several Degrees, of a several Pitch, in Grace and Knowledge, these through weakness and imperfection, having strayed from the Simplicity that is in Christ, run into Variance and Strife, and Envyings, and Divisions, biting and devouring one another; Walk like the Men of the World, and not as the Children of one Father, the Father of Mercies, the Heavenly Father: Now this unchild-like temper must be taken away, by a Reconciliation wrought between these Fathers, and Children, turning the Hearts of these several sorts of Christians towards each other, that they may walk as becomes the Children of one Father, of such a Father, as the God and Father of our Lord Jesus Christ is.

Turn the Heart of the Fathers to the Children, &c.

They shall be of one Heart, serve the Lord with one consent; there shall be such a Heart-love, begotten in them towards each other, as, that all Variance, all Division, all Distance, shall be swallowed up; there shall be no Thrusting, nor Pushing, nor Trampling upon, nor despising one another; being by a reconciling spiritual frame of Spirit, brought to see themselves the Children of one Father; they shall sit at one Table, eat in one Pasture, drink of the same Water together, because

because the Lord provided the same for all his Children; then we shall not hear them quarrelling with, and judging of one another; but then, this shall be the voice, *Come, all ye that love the Lord Jesus Christ, Come, feed in his good Pastures, Come, drink of his deep Waters*, that he hath provided for you; all ye Children of our Heavenly Father, who bear his Image upon you. And this must be, saith the Lord,

Lest I come and smite the Earth with a Curse.

There is such an absolute Necessity, that this Reconciliation be wrought in and among the Lords own People, whom he hath ordained to be his Instrument, by which he will do the great Work of his terrible Day; that, except this be done, that cannot be done; a Curse will come upon the Earth instead of a Blessing.

Quest. What Curse is this, the Earth must be Smitten with, in case this Reconciliation between the Fathers and the Children be not wrought?

Ans. It cannot be those Judgements of God, which he will pour down upon the World by the hand of his People in this terrible day; for though that day Begin with Judgement, it Ends with Blessing. Now a Curse is pure Judgement, without mixture of Blessing, pure wrath, without mixture of Mercy; and this Curse being put in Opposition to those Blessings, which these people reconciled shall obtain; it's as much as if the Lord had said, *If these Fathers and Children will be Reconciled, and Turn their Hearts to each other, I will Bless them, to the enabling them to goe forth, and grow up as Calves of the Stall, in treading down the wicked, that they shall be as Ashes under the Soals of their Feet: But if not, I will Smite all with a Curse, not only the Wicked but they themselves too: all shall be Cursed and Perish together, as that Generation that Sinned against me in the Wilderness, were Cursed and Perished. Mount Ebal shall be their portion, not Mount Garizim.* The Lord will

Turn the Heart of the Fathers to the Children, and the Heart of the Children to their Fathers.

As at the first, he took away the Partition Wall between Jew, and Gentile; between those sheep of his Fold: So now he will again take away the Partition-wall, that Carnal Dividing Spirit,

Rev. 14. 1. Pf. that is among the Sheep of his Fold at this Day. As 2. 6. Isa. 24. then he made of Twain, One New man; so now of 23. Mic. 4. 7. many, he will make One † Hill, One Mount Isa. 18. 7. & 8 for Christ to stand upon, and sit on as King, and 18. & 31. 4. Obed. 17. 21. Psal. 48. 2. Heb. 12. 22.

Reign, and that for ever: this is the Place of the Name of the Lord of Hosts; the Place where he dwells: it's when his People come into this state, that the Lord will fight for them; it's upon the People of God in this state, that Deliverance shall be; upon this State (upon Mount Sion) shall come Saviours; it's this state of Jacob that makes him the Joy of the whole Earth, the Joy of the whole Earth is Mount Sion; and, this is that state, the People of God in this Gospel Day, are to come unto.

By this we see, what fruit the Lord expects his present Afflicting hand upon us, should bring forth in us; what it is he expects from us, before he will judge us fit for Deliverance, and Bestow it upon us. A forsaking our Carnal Envy, and Striving and Dividing, and the Turning of our Hearts to each other, in a true sincere Love, uniting upon the One True Foundation Jesus Christ: Other than which, no man can lay.

Abundance more might be said, to prove this, both from the Old and New Testament: Pauls Epistles yield plentiful proof, that this frame of Spirit, is the Onely true Gospel frame. But I forbear.

If it be objected, That we are Commanded in several Scriptures, in the Old and New Testament, to be separate and not touch the unclean thing, and to come out of Babylon, upon the penalty of being partaker of her Sins, and so of her Plagues: therefore how can this union pleaded for, be according to the mind of God?

I Answer. Its a certain truth; that touching the unclean thing, and abiding in Babylon, are inconsistent with this Union pleaded for. A Holy Separation from the unclean thing, and coming out of Babylon, of necessity must precede this Union, otherwise it cannot be; for in a Defiled house the Lord will not dwell. But yet we must be careful lest we call that unclean, which the Lord doth not account so; and so cast away that which the Lord will gather up as his; and call that Babylon which the Lord looks upon as belonging to his Sion, though weak and infirm: Therefore, it's necessary, to resolve this Case, that we consider what is to be understood by this unclean thing, and by coming out of Babylon.

1. By coming out of Babylon, we must of necessity understand, coming out of whole Babylon; her Civil Tyrannical State, and her Religious Idolatrous State: otherwise, we shall neither be fit for, nor can we come unto this Union. To prove this, a multitude of Arguments and Scriptures might be brought; but taking it for granted, I would onely caution this: There are Tyrannies and Idolatries, which are not Properly her's (for every thing that is like Babylon is not Babylon) and

we must be careful lest we mistake one for the other, by which many Erring Inconveniences may follow.

2. By the *unclean thing* ; I conceive we are to understand,

1. *Whatsoever is inconsistent with the only true Foundation, Jesus Christ, laid by the Apostles* ; That we must not touch with, have any fellowship with, or be united unto : for, *what fellowship hath righteousness with unrighteousness ? what concord hath Christ with Belial ?* (2 Cor. 6. 14, 15.) Now those *Petty Differences* (I call them *Petty*, because they cannot so much as move the *Spiritual Man* ; he sees them, what they are, and lives above them ; they are onely great and powerful, to the disturbance onely of the *Weak* and *Carnal Christian*. I say those *Petty Differences*) that are among the *People of God* (who are planted in, and built upon this true Foundation) are so far from being to be cast off (as not agreeing with the Foundation) as that they are not to be *Judged*, (*Judge nothing before the time*, saith the Apostle) but to be *let alone*, to be born with, till the *Day* declare of what sort they are. The Apostle reckons up many several sorts ; *Gold, Silver, Precious Stone, Wood, Hay, Stubble* (1 Cor. 3. 12.) the *Carnal Christian* looking upon these, as very *Heterogenious matter* ; such an *Impure mixture* as is not to be suffered ; would burn up the *Wood*, the *Hay* and the *Stubble* in the *Fire* of his own *Spirit* (not considering, that thereby he would rob the *Gold* and *Silver*, and the *Precious Stone*, of some part of their *Glory*, by the smutting smoke of his *wrathful Fire* : by this manifesting himself, to be one *Spirit* with that *combustible matter*, which yet he would destroy, seeing he is so easily set on fire) but, saith the Apostle, the *Spiritual man* ; *Judge nothing before the time* : let them alone, till the *Day* declares and tries of what sort every mans work is ; till the Lord clearly manifests to the *sincere in heart* (who are yet otherwise minded, who yet Differ about, and are not able to Distinguish between these things) what he will have to *Abide*, and what he will have to be *Burnt*. 13. and 15. verses, compared with *Phil. 3. 15.*

2. *The meer Natural Man, who hath never passed through the New Birth : the Son of Old Adam, with all his fleshy and Dead Works ; Those Carnal uncleannesses under the Law ; several Diseases, the Menstruous Corruptions of Nature, the Dead Man, &c.* which were then made *unclean in that day*, as to that worship, were *Types* of this. This is clearly the scope of the Apostle (2 Cor. 6. 14, 15, 16, 17.) *be ye not unequally yoked with unbelievers ; for what fellowship hath righteousness with unrighteousness ? or what part hath he that believeth with an Infidell ? wherefore come out from among them, and be ye separate* saith the Lord, and touch

touch not the unclean thing, &c. Believers, and Unbelievers Believers and Infidels, are not to unite together, are not to be Cemented together in one building: The Unbeliever, the Natural man, the Son of Old Adam, is that unclean thing, which the Believer, the Spiritual man, the Son of the New Adam, Jesus Christ, is to come out from, to be separated from, and not to touch with, if he will be the Temple of the living God, for him to Dwell in, and walk in.

3. IDOLS: What agreement hath the Temple of God with Idols? Wherefore come out from among them, and be ye separate, &c. Idols, are a part of that unclean thing, which those who will be the Temple of the living God, must be separate from, and not touch with. Babylon and her Idols, All will grant, yea, the Carnal fry of Christians will grant, that they are to be separated from; even while in the meantime, they are hugging a more Refined sort of Idols in their hearts, crying out against another, as guilty of Idolatry and Wil-worship, while yet they mind not the Idols in their own Hearts: Dividing, withdrawing communion from each other (looking upon each other, as not the Sheep of Christs Fold) for their Opinion, their waies-sake, for the sake of those things wherein they Differ; notwithstanding they all are by the mighty working of the Spirit of God, planted in the true Foundation, Jesus Christ, putting their Opinions, their Waies, their Differences, in the Room and Place of the Foundation Jesus Christ; making them the Standard and Boundary of their Communion and Separation, by which they become their Idols; from which the Lord in his due time, will separate them; induing them with such a Spiritual frame of Spirit, as should abolish their Idols; the Idols he shall utterly abolish, † Isa. 2. 18.

† See Tillinghurst, upon this Scripture.

These things of a Religious Nature, may be, and too too often are, as really the Heart Idols of Carnal Christians, as the Silver and the Gold of this World, are either unto such, or unto the men of the World. Of these Heart Idols, the Lord expresses extream detestation, Ezek. 14. 3, 4, 5. Son of man, these men have set up their Idols in their Hearts, and should I be inquired of at all by them? Therefore speak unto them, and say unto them, thus saith the Lord God, Every man of the house of Israel, that setteth up his Idols in his heart; the Lord will answer him according to the multitude of his Idols.

And these Religious Heart Idols, when we are joined to them, make us so tenacious, so obstinate, so perverse, that there is no dealing with us: God himself thinks not fit to deal with us while in this

Condition, (except in a way of *Correction*, to scourge them out of us) but faith, *Ephraim is joined to Idols, let him alone* (Hosea 4. 17.) when men have *Idolatrous hearts*, adoring either the *Idols of this World*, the *Silver* and the *Gold*, the *good things* of this Life; or those more curious *Idols*, those *Religious* things; wherewith a world of *Professors* cheat their own poor Souls (while they hug their *Form* for the *Power*, while they make their *Opinion*, and *Way*, the *Measure* and *Standard of their Religion*) there's so little *hope* of them, that faith God, *He is joined to Idols, let him alone*; as Solomon faith of his *Conceited man*, (Pro. 26. 12.) *See'st thou a man wise in his own conceit? there is more hope of a Fool than of him*: So it's as true, there's *more hope of a meer Natural man*, that never knew what belongs to making a Profession of the Name and worship of God; than of *such a one*, whose *Opinion*, or *Way*, or *Judgement*, are his *Heart Idols*; *Let him alone*, faith God, *I will answer him* (deal with him) *by myself*, and that so, as ye shall know that I am the Lord, (Ezek. 14. 7, 8.) None can deal with such, but the Lord, and he deals with such a People by *terrible things*, utterly abolishing the *Idols*, that the Lord alone may be exalted, See Isa. 2. 17, 18, 19. verses.

4. *Covetousness, which is Idolatry*, (Col. 3. 15) This is another part of the *unclean thing*, which must be separated from, and not touched with. This Sin was then, of such an *unclean Nature*, that it caused the Lord, (who was among them, and in the midst of them) to withdraw from Israel, upon which they fell before their Enemies; neither would the Lord be with them, till they had cleansed themselves by separating from it, (Joshua 7. 1. and 12. verses) It was *Covetousness* made *Achan* put forth his hand to the *accursed thing*, and to steal from the Lord part of his due, that he had consecrated to his use (as appears by ver. 11. compared with Chapter 6. 18.) And the same that the Lord consecrated to himself in that day, he hath said, he will again consecrate to himself in these last daies, when *Sion shall arise and thresh, and beat in pieces many People*, (Mich. 4. 13.) and he will as little bear with it, in his People now as then; for this is *One of Babels Sins*, for which the Lord Judges her, (Jer. 51. 13.) and it's for the *Iniquity of our Covetousness*, that the Lord is wroth with us, and smites us, (Isa. 57. 17.)

Now it's worth our searching into, whether *Achans sin*, hath not been one great cause of that *Stop* put to the *Work of God*, and of that great *Affliction* which is fallen, and is yet falling upon poor sinning *Jacob*, at this Day? Instead of *Consecrating the gain* unto the Lord & have

have we not taken it to our selves, and put it among our own *Stuff*? From this *Sin* will the Lord separate his People, making them his *Redeemed from the Earth*, (Rev. 14. 3.) Notwithstanding this, and that the Apostle tells us, (Eph. 5. 3.) that *Covetousness* ought not to be so much as named amongst us, as becometh Saints: Yet, how partial have poor Carnal Christians been in this day! a small difference, an Opinion, hath caused them to Divide, to Separate and Flee from each other, as from *Monsters*; while in the mean time, this pernicious, Idolatrous Evil, is not so much as taken notice of: Nay, looked on as a *Vertue*, or at least past over as an *Infirmity*: For this (as well as for other Evils) the Lord is Judging his People.

Let these things be Separated from, and I think I may safely without presumption say, the People of the Lord will quickly come into such an undefiled united State, that all that see it, will praise and bless it, as the Daughters, the Queens, and the Concubines did, Cant. 6. 9. such a Light will shine round about it, and such a Glory will arise upon it, that there shall be such a Confluence unto it, of those who being in Love with its Glory, are converted into it; that we shall cry out with Isaiah, *Who are these that flee as the Clouds, and as the Doves to their Windows*, Isa. 60. 1, 5, 6, 7, and 8. verses.

I shall conclude this part of this Discourse, with the words of the 133. Psalm, Behold! how good and pleasant a thing it is, for Brethren to dwell together in (this pure) unity? It's like the precious Ointment upon the Head, (this Ointment was made of the most sweet and Odoriferous Spices, (Exod. 30. 23, 24.) so that when it was poured out, it made a most fragrant savour, in the Nostrils of all those that were near unto it) that run down upon the Beard, even Aarons Beard, that went down to the skirts of his garments; it's the very Image of the holiness of God, stamp't upon the Royal Priesthood of the Lord, his Holy Nation and Peculiar People, that must shew forth the praises of him, that hath called them out of darknesse, into his marvellous Light, (1 Pet. 2. 9.) And that wrought by the mighty working, and Anointing, of his Holy Spirit) It is as the Dew of Herman, and as the Dew that descended upon the Mountains of Sion, which made them both pleasant and fruitful, for there the Lord commanded the Blessing, even Life for evermore.

This is the State and Condition of his People, which the Lord will Bless with an Everlasting Blessing, LIFE FOR EVERMORE: which State shall suffer no alteration nor Change, so long as the Sun and Moon endure, till the time of the Fabrick of this World ceases

ses to be : For upon the dwelling places of Sion, and upon her *Assemblies*, (come into this *State and frame of Spirit*) will the Lord create a *Cloud*, and *Smoke* by Day, and the *shining* of a *flaming Fire* by Night (he will work as wonderfully as ever he did of Old) to defend this *Glory* : And there shall be a *Tabernacle*, for a shadow in the day time from the heat, and for a place of refuge, and for a covert from Storme and from Rain ; even from ALL that their *Enemies*, can (by the help of the Powers of Darknes) be able to do against them.

We come now to consider the END of the Lord, in *Correcting* and *Afflicting* his People ; which is,

1. To take this Sin away. This is fully expressed,

By this therefore shall the INIQUITY of Jacob be PURGED ; and this is all the Fruit, to take away his Sin.

This Verse gathers up the preceding verses into it.

By this ! by what ? By the means fore-mentioned ; by the *Smittings*, and the *Slayings* of the Enemy.

By this therefore ! wherefore ? Why will God make use of those means to purge Jacob ? First, because the Lord will measure out the Affliction, that it shall continue no longer then this effect is wrought in Jacob. Secondly, because he hath in a readines wherewithal to stop the Current and Stream of this Affliction, to stay this rough-wind, as soon as ever it hath wrought its effect. If the Lord did not take care of this, these means would not do the work, to which the Lord appoints them ; instead of purging only, they would destroy Jacob ; instead of taking away his Sin only, they would take away his Being in this World.

By this therefore, shall the iniquity of Jacob be Purged ; and this is all the fruit, to take away his Sin.

The End of God in this Affliction, is to Cleanse, and Purifie Jacob from his Sin ; yea, from those sins already hinted at : From hence we may lay down this Position.

It's not SINNING-DEFILED Jacob God will DELIVER ; but it's CLEANSED and PURIFIED Jacob ; whose iniquity is Purged, and whose sin is taken away, the Lord will bestow his salvation upon.

Therefore it is, that the Lord will wait to be gracious ; he is waiting upon Jacob, till the means he hath appointed (the Affliction) hath wrought its effect (Washed and Cleanfed Jacob from his Sin, and the Daughters of Sion from their Filth, and Jerusalem from her Blood) that he may Deliver and Save him ; that he may blesse Jacob, that he

he may *Take root*, and *Israel may blossom and Bud*, and fill the *Face of the World with Fruit*.

The Lord will put a *Glory upon Zion*; and then *create a defence upon all that Glory*; but first he will *Wash and Purge* her from her *Filth*, and from her *Blood*, (*Esa. 4.*) and that by the great and *terrible work* mentioned in the second and third Chapters; Christ will make his Spouse, *Terrible as an Army with Banners*, yea, as the company of two Armies: But first he will make her *sick of Love*, exercising her under sore *Afflictions*, the *Smitings*, and *Woundings* of the *Watchmen*, and the *Robbery* of the *Keepers of the Wall*; till she become *undefiled*, looking forth as the *morning*, fair as the *Moon*, and clear as the *Son*, (*Cant. 5. and 6. Chapters*) God will enable his People to tread down the wicked like *Albes* under the *Soles of their Feet*: But first he will fit as a *Refiner and Purifier of Silver*, Purifying them, and *Purging* them as *Gold* and *Silver* is *Purged* in the *Fire*; *Purging away their dross*, and *taking away all their Tin* (*Mal. 3. and 4. Chapters*, compared with *Isa. 1. 15.*) The Lord Christ, hath a *great and glorious work* to lead forth his people to do in the *World*: but first he writes his *Fathers Name* in their *Fore-head*; he *redeems* them from the *Earth*, from *among men*: makes them *Pure Virgins*, having no *Guile* at all in them, *without fault* before the *Throne* of *God*, and then they *follow the Lamb whithersoever* he leads them, into what *Path*, or whatsoever *work* he pleases, (*Rev. 14.*) Yea, Christ hath *Vials full of wrath*, to pour out upon the *Earth*: But he will pour them out, by *Angels clothed in pure and White linen*, having their *Breasts girded about with Golden Girdles* (*Rev. 16.*) The Lord will *destroy Babylon*; but he will do it by his *Sanctified ones*, such as rejoice in his *Highness*, (*Esa. 13. 3.*) Christ hath a People that shall *Reign with him*; but they must first *suffer with him*, (*2 Tim. 2. 12.*) If Christ's Witnesses will ascend up to *Heaven*, as Christ did, they must first be conformable to his *Death*, (*Rev. 11.*) If it were necessary that *Christ himself*, though he were a *Son*, should learn obedience by the things which he suffered, (*Heb. 5. 8.*) much more will it appear necessary, that we should through *suffering learn to obey* those commands, which God in these last daies hath laid upon his people, as his will they should do, which are so contrary to flesh and blood, and hard for it to bear. And if it *Became the Captain of our Salvation*, to be made *Perfect through Suffering*, (*Heb. 2. 10.*) how much more *Becoming* is it, that his Followers, his Members, should goe on to *Perfection through the same Path of Sufferings*? hence it is, that
the

the Apostle Paul makes *this the Path*, through which he expected to attain that *Perfection*, he so earnestly prest after, (*Phil. 3. 10, 11, &c.*) *That I may know him, and the fellowship of his Sufferings, being made conformable unto his Death: If by any means, I might attain to the Resurrection of the Dead; not as though I had already attained, either were already Perfect, &c.* So here in this Prophecy, Jacob must take root, and Israel must blossom and bud; but, that he may be thus Blessed, the Lord will first Purge him from his Iniquity, and take away his Sin, and that by a Sore and Sharp Affliction, a Smiting, and Slaying Affliction.

I have Enumerated these Instances, to hint these two things.

1. The Agreement that there is between the *Old and New Testament*, in holding forth to us, the *Manner of Gods proceeding* with his People, in order to fit them for his *Salvation*, and so for that *Work* he hath to do by them.

2. That God will not have his *Work* done with *Defiled*, but with *Pure hands*, according to that word, (*Job 22. 30.*) (*He shall deliver the Island of the Innocent: and it is delivered by the Pureness of thine hands,* or (as it is in the Margent of some Bibles) *The Innocent shall Deliver the Islands.* Impure, foul and dirty hands, will so sully and Besmear the *Work* of God, that it will appear more like *Mans Work*, than *Gods Work*; and so the Lord loses the *Glory of his Works*: now because he will not lose this *Glory*, nor suffer it to be given to *Another*; he therefore comes to his People with *Smarting and Bloody Strokes*, with *Fire*, and with *Sope*, to Purge and Cleanse them, that they may do his *Work* so, that it may Evidently appear to be *Gods Work*, and not *Mans*.

How far what hath been done, and befallen us in our daies, doth confirm this; let the Seeing Eye, and understanding Heart judge. I shall give but one instance more to confirm the Position, and that is, *Num. 23. 21. and 23. verses.* He hath not beheld Iniquity in Jacob, neither hath he seen Perverseness in Israel; the Lord his God is with him, and the shout of a King is among them: Surely there is no enchantment against Jacob, neither is there any Divination against Israel; according to THIS TIME, it shall be said of Jacob, and of Israel; What hath God wrought? the Sinning rebellions of Jacob was Judged, Died in the Wilderness; but this Judgement of God upon him, having Purged Jacob from his Iniquity, and taken away his Sin; that the Lord, beholds not iniquity in Jacob, neither sees perverseness in Israel: but they are brought into a Purified, humble, Obedient State; According to THIS TIME it shall be said

said of Jacob, and of Israel, what hath God wrought? This is the Time, wherein they shall be Blessed with Blessings that men cannot reverse, verse 20. and no Inchantment nor Divination shall prevail against them; wherein God will Bless him that Blesses them, & Curse him, that Curses them, Ch. 24. 19. From this Time it is, that such Blessings shall attend Jacob, such great things the Lord will do for him, and by him, that those who believe the Works of God, shall with great Admiration cry out, What hath God wrought! while Jacobs Sin was upon him, he could not Possess the Promise, but is Smitten by his Enemies: But when the Corrections of the Lord upon him, had Cleansed, and Purged him from his Sin, and taken away his Iniquity; then the Promise was his Portion, he entred the Good Land, and none could hinder.

So it stands firm, both upon Old and New- Testament grounds; that the Cause that brings Correcting Afflictions upon Jacob, is his Own Sins, and his Own Iniquities: and the End of the Lord in Afflicting, and Correcting of him, is to take his Iniquity away, and to Purge him from his Sin.

2. But the GREAT END of all this is, that he may

Cause them that come of Jacob to take Root, and Israel to blossom and Bud; and fill the face of the world with fruit.

The Lord Loves Jacob, and all his waies towards him are paths of Love: Love is in the Bottom and End of all his Dealings with Jacob. If he Correct and Afflict him; it's in Love, in Measure, to Purge him from his Iniquity, that he may become Precious in his sight; and then in the same Love that he Corrects him, he will give men for him, and People for his Life, (Isa. 43. 4.) God will deal in wrath with the Nations, I will make a full End of all the Nations, (Jer. 46. 28.) but he loveth Jacob; though he Frowns, it's in Love; though he strike it's in Love; though he visits so sorely, that the Rod even threatens the Destruction of Jacob, yet it's Still in Love; for though Jacob provokes the Lord to Command his Enemies, to go upon his Walls and Destroy; yet this Love gives them a Check, their Measure, but make not a full End, (Jer. 5. 10.) yea, though Jacob's Sins provoke the Lord to make a Desolation in the Land, his Love will not suffer him to make a full End; yet will I not make a full End, saith Jacobs Father, (Jer. 4. 27.) No, the Lord Loveth Jacob with an Everlasting Love. If he Correct, if he Smite, and that to the drawing of his Blood; yet, it's not to destroy, but it's only in Love, to Save him from his Sin, and so from that Destruction his Sin would bring upon him. If the Lord be Wrath, so that he Hides his Face, it's not with Jacob, but with his Sin: The Lord Loveth Jacob

still: In a little wrath, I hid my face from thee, for a moment, but with Everlasting kindness will I have mercy upon thee, saith the Lord thy Redeemer, Isa. 54. 8.

So that here's the *Great End* of God in his *Dealings* with Jacob, that he may *Fit* him for, and so *Bestow* upon him *Everlasting kindness*, *Everlasting Mercy*.

Though the Lord in a *little wrath* against our sins, *Afflict* so *Sorely*, *Smite* to *Smartingly*, that he seems as if he watched over us, to *Pluck* up, and to *Break down*, and to *Throw down*, and to *Destroy*, as he did his People of Old, (*Jer. 31. 28.*) yet, it's in *Much Mercy*, *Everlasting Love*. If that he may

Cause them that come of Jacob to take Root.

Though he seems to *Pluck* us up by the *Roots*, it's but to *Transplant* us into a *Better Soil*; To *cause Jacob to take Root*: Hitherto *Jacobs Seed* have had little or no *Rooting*, have only spread a little over the surface of the Earth; but now when the Lord hath *Purged* and *Cleansed*, *Lopped* and *Pruned Jacobs Plant*, it shall *take Root*; He will *cause them that come of Jacob to take Root*; and such *Root* too, as that all our *Enemies* shall never be able to *Pluck* us up any more, for the Lord will *watch over* us to *Root* us and to *Plant* us. The same *Mighty Arme*, that hath *Plucked* up all our *Defences*; even then, when we could not believe it possible (being lifted up and set on high) because (*Isa. 1, 2, 3. Ch.*) the *Cedars of Lebanon* and the *Oaks of Bashan*, were the *Stakes* in our *Hedg*; and the high *Mountains* and *Hills*, and *High Towers*, and *fenced Walls* were our *Defences*; and *Pleasant Pictures*, *Gold* and *Silver* were our *Ornaments*, and we were *strengthened* by the *Mighty Man*, and the *Man of War*, the *Judge* and the *Prophet*, and the *Prudent*, and the *Ancient*, and the *Honourable man*, and the *Counsellor*, and the *cunning Artificer*, and the *Eloquent Orator*. The same *Mighty Arme* of the Lord of Hosts, that hath been, and still is upon all these in the midst of us, *Plucking* them up, and *Beating* them down with the *Rod of his Anger*, shall put forth its *Almighty Power*, in *Rooting* and *Planting* them that come of Jacob; I shall *cause* them that come of Jacob to take root; and not only so, But

Israel shall Blossome and Bud.

It's not a *Bare taking Root*, but such a *Rooting* as shall bring forth a *Blooming*, *Budding*, *Flourishing State*; though this *Winter night of Affliction*, may cause *Israel* in appearance to be as a *Withered Dead Tree*, yet his *Life* shall appear in its *Season*, he shall *Blossome* and *Bud*; spring forth into a *Flourishing State*.

And

And fill the Face of the World with fruit.

Israel's Tree shall so flourish, so spread forth its Boughs, as that the Beasts of the field shall have shadow under them, and the Fowls of the Heaven shall dwell in them; the fruit of the Tree shall be much, yea so much as it shall be meat for all, all flesh shall be fed of it, the whole World shall be filled with its fruit. *Isa. 27. 4. The * Bryars and the Thornes (the worldly Professors in and Mal. 4. the midst of Jacob, in his fallen State) shall be burned up, 1. and Israel the true Seed shall fill THEIR place with fruit: the Proud and the Wicked of the world shall be burnt up as stubble, and Israel shall fill THEIR place with fruit: Though through our Sin and Stubborness in it, we provoke the Lord to suffer us to be slain, to be as Dead; yet when our Sin is done away, and our Iniquities purged, we shall Arise; though we be brought to dwell in the Dust, yet, we shall Awake and Sing, our Dew shall be as the Dew of Herbs, (Isa. 26. 19.) such Influences from Heaven shall descend down upon us, as that we shall Spring again, and Live and Flourish, and fill the Face of the world with fruit.

What Fruit this is, would require a large discourse to tell; and it not being my work at this time to treat of, therefore I leave it.

I shall only say this, That it's such Fruit, such excellent Fruit, of such a Divine Nature, that it causes glorious effects, that men shall fear the Name of the Lord from the West, and his glory from the Rising of the Sun; the Spirit of the Lord by his mighty working, brings forth this fruit, Isa. 59. 19.

It's to this People, who are put into a capacity (by the means appointed of the Father) to bring forth such fruit, that the Redeemer comes; It's this People, who are brought into this Light, upon whom the Glory of the Lord is thus Risen, that must Arise and Shine; upon whom the Lord shall Arise, and upon whom his Glory shall be Seen, (Isa. 59. 20, and 60. 1, 2.) These are the People to whom the Great gathering shall be, mentioned, Isa. 60.

Having Fixed the Prophecy, and Opened it, and shewed the Cause and End of the Present Affliction: I would now draw a few Conclusions from the whole.

1. That in the Last Daies, at this Day, the Lord will use the same means to Purge, and Cleanse, and Purifie his People, that he makes use of to Destroy his and their Enemies, Outward and Sore Afflictions, Smiting and Slaying, Death, it self. Jacob the true Seed, Smites the Enemy to Destruction, and the Lord permits the Same Enemy to Smite Ja-

cob to Blood, to Purge him from his Iniquity, and take away his Sin.

2. *That this Sore Affliction, the Lord makes use of as the means, whereby he will Purge and Cleanse his People; Ends not in Smiting only, but Proceeds to Slaying, to Blood; slain according to the slaughter of them, that are slain by him.* It seems *Jacobs Disease* is so highly *Pluretick*, as the skilfullest *Physitian* in Heaven and Earth, can find no way to cure *Jacob* of his *Distemper*, but by letting out his *Blood*.

3. *The sharpness of the Affliction, clearly shewes to Jacob, the Hainousness of his Sin.* The tender Fathers of our flesh, will not lay sharp and Sore Corrections upon their Children, but for exceeding great Faults: If we see a tender Father, whipping a beloved Child till the Blood run down his back; we say, surely that Child hath committed some exceeding great fault; Much more may we say *Jacob* hath Sinned a Great Sin, when we see the God of *Jacob*, (who is the Father of Mercies, whose thoughts of Mercy are as far above our thoughts, as the Heavens are Higher than the Earth, (*Isa.* 55. 9.) when we see him) Smiting *Jacob*, and Smiting him to Blood, that he even faints under his Correcting hand; yea, so Sorely Afflicting *Jacob*, that were it not measured out in measures of mercy; did not the Lord in tenderness (as it were) stand upon his watch, to put a stop to it when it comes to such a pitch, it would deprive poor *Jacob* of Being: This surely is an open Declaration of the Greatness of *Jacob's Sin*. In a case like this, we have the Lord mourning over him, (*Hosea* 11. 8.) *How shall I give up Ephraim! How shall I deliver thee Israel! How shall I make thee as Admath! How shall I set thee as Zeboim! mine heart is turned within me, my repentings are kindled together.*

4. *The continuance of this Sore and sharp Dispensation, will be either Lengthned or Shortned, according as Jacob behaves himself under it; as he is Obedient or Disobedient to the voice of the Rod, (*Isa.* 1. 19, 20.) If ye be willing and obedient, ye shall eat the good of the Land; but if ye refuse and rebel, ye shall be devoured with the Sword.* *Jacob's* willingly doing the will of God, may prevent this devouring Sword's passing over him; but if *Jacob* will not, it must have its course, saith the Lord of Hosts. This Affliction must abide till it hath wrought its Effect, Purged *Jacob* of his Iniquity, and taken away his Sin: So that the sooner *Jacob* departs from his Sin, the sooner will the Rod of Gods displeasure be taken off his back. Consider again, that place we have already discanted upon, (*Isa.* 59. 1, 2.) *Behold the Lords hand is not shortned, that it cannot save; but your Iniquities have separated between you and your God; and your Sins have hid his Face from you*

that

that he will not hear. The Lord is now as *Able*, so *Ready* to bestow *Salvation*; it's only our *own Sin*; that hinders his hand from *Saving*, and his eare from *Hearing* our cry: If we would but *turn* from our *Sin* (which brought the *Rod* upon us) the Lord would *Hear* and *Save* us immediately. The Lord is so *ready to save*, that he is *waiting* (upon his watch) to see when we will return to him, that he *may save us*. *Deliverance* is fixed to *no Time*, but only to the *Time* of our *Turning* from our *Sin*; the *sooner we Turn* from it, the *sooner* we shall be *Saved*; till we turn from it, we shall *not be Saved*; for the *Rod* is brought upon our back to *Turn* us from it; till which is done, it will *not* be taken off; and as *soon as ever* we *Turn* from our *Sin*, the Lord will *take that opportunity*, that *Time* to shew forth his *Almighty power*, and get him self a *Name*, and a *Praise* in the Earth, in *Saving* of his *People*.

5. From hence we may behold, *The Exceeding Riches of the Grace and Love of God to his People*. Though Jacob *Sin*, and *Sin* at such a rate, that *compels the Father of Mercies* (who had rather be *giving men* for him, and *people* for his life, giving them as the *dust to his sword*, and as the *driven Stubble to his Bow*; for *precious in the sight of the Lord is the death of his Saints*: notwithstanding this *Father of Mercies*, is so *highly provoked*, as that he is *compelled* to *give up Jacob* into the hand of his *Enemies*; that so, (by such a severe *Correktion*) we may be brought to *return to the Rock of his Salvation*, which he hath *lightly esteemed*; then the *remnant shall return*, even the *remnant of Jacob*, unto the *Mighty God*, (Isa. 10. 21.) yet through this *dark cloud of displeasure*, he *manifests a Fathers Love*, to uphold the *drooping Spirits of Sinning Jacob*; In measure when it *shooteth forth*, thou wilt *debate* with it, &c. as if the Lord had said, *Fear not Jacob*, though I *deal thus sharply* with thee; know it's only to *Purge, and Cleanse* thee from thine *Iniquities and Sin*; to *Cut out* the remainders of that *rotten Core of Iniquity* that is in thee; to *Lance those Boils of Corruption*, that are yet in thy *flesh unbroken*; this *Smiting and Cutting Dispensation*, shall proceed no farther. My *Rough Wind* shall only *blow away thy Chaff*, and then will I *debate* with it, put a *Stop* to its rigorous proceedings. I have an *East-wind* in my hand ready (as soon as ever this *poison* I have given thee, hath done its *work*, for which I intend it) to send forth, to *Turn this Rough Wind backward*, and make a way for thee to *escape*; for this is *all the fruit, to take away thy Sin*. Thou wouldest not give me that *Praise*, which was my due, and I expected from thee, for *former kindnesses*; therefore thou hast *compelled* me to gain
that

that Praise, by making use of the Wrath of Man to Correct thee ; but the Remainder of wrath will I restrain , (Psal. 76. 10.) They are only the Bryars and the Thornes in the midst of thee, that set themselves against me in Batel , that oppose my Work , and my Intendment s , that I would bring to passe to get my self a Name and a Glory in the Earth : it's only these, that I would Destroy and Burn together ; but my End in all this, is to fit thee for (that I may bestow upon thee) Salvation; therefore take hold of my strength, and make peace with me; and thou shalt make peace with me , as it is in the 4th. and 5th. verses.

6. Though the Immediate Minuie of the Time of Jacobs Comfort is not yet come; the Time wherein Jerusalem can say
Isa. 40. 1, 2. Mal. her warfare is accomplished, she hath received of the
 3. 2. *Isa. 27. compared with Cant.* Lords hand double for all her Sins; notwithstanding this terrible tryal may be as Hot as the Refiners Fire, and as sharp as the Fullers Sope; this Smiring may be to Wounding and Blood; yet do not despond, let not thy heart sink under it, for the Lord hath not only said he will measure it out for thy good ; but he hath also said, there is Hope in thine End.

This Affliction though it may be Sore and Terrible , Smarting and Bloody, yet it shall not make an End of Jacob.

† Fear thou not O my Servant Jacob, saith the Lord, neither be dismayd
 O Israel ; for loe I will save thee , for I am with thee, saith the Lord to save thee ; though I make a full End of all Nations, yet will I not make a full End of thee ; though I leave thee not wholly unpunished, yet will I Correct thee but in measure ; though the whole Land be desolate , yet will I not make a full end; though I command the Enemy to goe upon thy Walls and destroy, yet not to make a full End : yea, in those daies saith the Lord , I will not make a full End with you. Though these Scriptures speak but Colaterally to us, yet they speak as fully, and as strongly to us, as they did to them in the same Condition : For if the Lord under the Old-Testament Administration, bore so much Love to his Servant Jacob , as not to suffer the punishment of his Sin to make a full End of him in that day ; much more will he not suffer the punishment of our Iniquities to make a full End of us, in this day of the punishment of our transgressions, under the New-Testament Administration.

Therefore let not our Hearts sink under our Affliction , but let

us lift up our heads, for our Redemption draweth nigh; there is Hope in our End: the Lord will yet Cause them that come of Jacob to take Root, Israel shall Blossome and Bud, and fill the face of the World with fruit; though to Cause us to * return to the * Isa. 10. 21. mighty God, the Rock of our Salvation, which we have Den. 32. 15, 36. lightly esteemed, to bring us quite home to himself: compared with the Lord may suffer the Affliction to arise so high, that Isa. 59. 16. it may be even ready to overwhelm us, that there is no man left to stand up for us, no Intercessor to plead on our behalf, No Saviour; our power is gone, and there is none (but up or left; then will the Lord repent himself for his Servants, and his own Armee shall bring Salvation.

7. As the Great End of the Lord in all, is GOOD to Jacob; all things, (the Smitings, the Woundings, the Slayings of his Enemies) work together for good to Jacob: So the Lord hath engaged to debate with, and stay his Rough-wind; the Smitings and Slayings of the Enemy, the Present Affliction, when it hath shot forth to that measure, to that degree, to the bringing forth of that Good he intends to Jacob by it; it shall proceed no further: if the Enemy of Jacobs Happiness offer to carry it on further (to Jacobs hurt) the Lord will by his East-wind (that he hath in readiness for that purpose) put a stop to it. He stayeth his Rough-wind in the Day of the East-wind: Though our Sin and Perverseness in it, compel the Lord (for our Good) to suffer the † Isa. 10. 24, † Assyrian to Smite us with a Rod, and to lift up his 25, 26. Dent. Staff against us after the manner of Egypt; yet saith 32. 37, 41, 42, the Lord, O my People be not afraid of the Assyrian; 43. verses. for yet a very little while, and the Indignation shall cease, and mine anger in their Destruction: The Lord of Hosts shall stir up a Scourge for him, according to the Slaughter of Midian, at the Rock of Oreb; and as his Rod was upon the Sea, so shall he lift it up after the manner of Egypt. Though we by our Stubborness force the Lord to afflict us after the manner of Egypt, to Purge us, and Cleanse us from that which keeps us from him, and him from us; to do which, his Glory engages him: yet when that is done, as our Affliction is, so shall our Deliverance be, after the manner of Egypt; a stronger hand shall come to Deliver us than came to Afflict us. What though the Assyrian our Enemy think not so, but exalt himself saying, where are their Gods? their Rock in whom they trusted? The Lord saith, If I whet my glittering Sword, and mine hand take hold of Judgement; I will render vengeance to my Enemies, and will reward them that hate me; I will make mine Arrows drunk with Blood, (and

(and my Sword shall devour flesh) and that with the blood of the slain, and of the captives from the beginning of revenges upon the Enemy: Rejoice O ye Nations with his People, for he will avenge the blood of his Servants, and will render vengeance to his adversaries, and will be merciful to his People.

8. Let us not say with Gideon (Judg. 6. 13.) *If the Lord be with us, why then is all this befallen us?* Now the Lord hath forsaken us, and delivered us into the hand of the Midianites. But as our Lord Jesus Christ said of himself to his Disciples, (Luke 24. 26.) *Ought not Christ to have suffered these things, and so to enter into his Glory?* So Consider all the Prophecies in the Old and New-Testament, that concern these last Daies, and then judge whether the body of Christ, his Members, Distressed Jacob, at this Day, ought not to suffer these things, to undergoe this Trial, the Refiners Fire, the Fullers Sope, the Smitings and Slayings of their Enemies now at last, to fit them for Glory. If this be the way through which Christ entered into his Glory, surely his Members, his Followers, must enter the same way into their Glory. Yea this is the Great End wherefore the Lord is Afflicting Jacob, that he may become glorious, with such a Glory, as may Deserve, and upon which he will Create a Defence, such a Defence, as shall never be taken away, as all their Enemies shall never be able to rob them of. And the Lord is Waiting the Time, wherein he may be thus Gracious; he desires only our Acknowledgement of our Sins, and then he will work his Great Work, (Jer. 3. 13, 14, 15.) *Return thou Back-sliding Israel, saith the Lord, and I will not cause mine Anger to fall upon you; for I am merciful saith the Lord, and I will not keep Anger for ever; only ACKNOWLEDG thine Iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy waies to the Strangers, under every green Tree; and ye have not obeyed my voice, saith the Lord. Turn O back-sliding Children, saith the Lord, for I am married unto you; and I will take you, one of a City, and two of a Family, and I will bring you to Sion, and I will give you Pastors according to my heart, which shall feed you with knowledge and understanding.*

Lastly, this Prophecie, and what hath been drawn from it; doth

† Isa. 1. 19, Za. 8. 12.	earnestly Call upon Sinning and distressed Jacob,
Isa. 10. 21, & 37. 32.	to † wash and Cleanse himself from all these Evils
& 66. 19. & 24. 15.	laid down before him; If thou dost hearken and do,
Joel 2. 32. Isa. 1. 20.	thou shalt live, and eat the good of the land; partake of those Blessings the Lord hath in store for
Mal. 4. 6.	the Remnant; that by a true and through Repen-

tance

tance, shall escape the Evil of the Day, returning from their Idols unto the Mighty God, sha'll again take root down-ward, and bear fruit upward, declare the Glory of the Lord, glorify the Name of the Lord God of Israel, in or among whom shall be Salvation. But if thou wilt not, but dost refuse and rebel; know of a truth this present Affliction, shall devour thee: If the Hearts of the Fathers, and Children in Jacob, will be still stubborn against, and not be turned to each other; the Lord will Curse instead of Bless, the mouth of the Lord hath spoken it; the Glory of the Lord is engaged in it. Know of a truth, that till you come into your Cleansed, Undeified, United State, you will not be a fit Instrument for the Lords Work. Surely, Jesus Christ had much of this in his Eye, when he prayed to earnestly to his Father, that they all might be \dagger One; not only his then Disciples, but those also that should Believe on him, through their word; and that he would \dagger Job. 17. 20. give so great a price for it, as the Glory which the Father gave him: and that he should lay so much Strefs verses upon this, as that which is Necessary, to make it manifest to the World, that he was Sent of God, and that God bears the Same Love to his People that he doth to Him.

I shall conclude this Discourse, with this Word.

As an Afflicting Wilderness State, is that into which the Lord will bring his People, to Plead with them face to face, as he Plead with them in the Wilderness of Old; causing them to pass under the Rod, to Purge out from among them the Rebels, and the Transgressors, Ezek. 20. 35, 36, 37, 38. verses.

So, it's that State, into which he will bring them (in the last Daies) and give them as a DOOR OF HOPE. I will give her the valley of Achor, for a Door of Hope. The valley of Achor, this Day of Trouble, this State of Lowness and Affliction, which Achans Sin hath brought upon us, is given to us as a Door of Hope (under the New Covenant in these last Daies of Jacobs Affliction, in New-Testament Times) a Ground to Hope the Lord hath Smiles for us after these Strokes; the fruits and tokens of a Fathers Love, after these Stripes of his Fatherly Displeasure; a morning of Joy after this evening of Trouble; he only waits till we have done Justice upon Achan, that Sin that hath Troubled Israel; and then

I will allure her, and bring her into the Wilderness.

Into the Wilderness of this Wilderness State: He will Allure us by the Glorious manifestations of himself, by the Mighty Workings of his Spirit, into such through forsakings of all things, of all of this World, for him-
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self, and for his *Sake*, that this *State* shall be unto us, as the *Holy of Holies* comparatively ; wherein he will speak *Comfortably* unto us.

And speak Comfortably unto her.

Better words than ever we heard before from him ; such as shall make us forget all our *Trouble* and *Sorrow*. And he will not only give *Good Words*, but *Gracious Gifts* too.

And it shall be at that day, saith the Lord, that thou shalt call me Ishi, (my Husband) and shalt call me no more Baali, (my Lord.)

Behold he hath been a *Gracious Lord*, but now he will be a *Tender Loving Husband* unto us : he will bring us into more *Near* and *Intimate Converse*, and *Communion*, and *Fellowship* with himself, than ever we enjoyed all our *Days* before. And this *Grace* extends, not only to our *Inward Man*, but to our *Outward Man* also.

I will give her Vineyards from thence.

Whatsoever we forsake for his *Sake*, to follow him, and keep close to him, he will not suffer us to be *losers* by it ; if we lose a *Vineyard*, any possession in this world, to follow him, to keep him company in the *Wilderness*, he will give it us again there with *advantage*, according to the Promise of our Lord *Jesus* : *Every one that hath forsaken houses, or Brethren, or Sisters, or Father, or Mother, or Wife, or Children, or Lands, for my Names sake, shall receive an hundred fold, and shall inherit Everlasting life, Mat. 19.29.* Yea, so great shall be the manifestation of the Love of God, and so abundant shall be the Gifts of God, to us there, as shall Cause our *Exceeding Rejoycing*.

She shall sing there, as in the Daies of her youth, and as in the Day when she came up out of the Land of Egypt.

Though this *Day of Wilderness-Troubles*, and *Straits*, brings *Sorrowes* hard to be undergone ; yet, such shall be the *Gracious dealings* of the Lord with us, as that we shall be made to forget all our *Sorrowes* ; there's no *Day*, that ever we yet enjoyed, yeelding so much cause of *Joy*, as this shall do ; the Lord will make us *Sing for Joy*.

And now who would not rather choose the *Trouble of this Day*, the very *Wilderness* of this *Wilderness State*, than the *Serenity* and *Glory* which the *Children* of this world are drowned in ; which shall be consumed by the burning, like the burning of a fire, which the Lord of Hosts, the Light of the Holy one of Israel, shall kindle under it.

Postscript.

NO thing can *Provoke* the God of Jacob (the God and Father of Mercies) to throw him into the *Furnace of Affliction* , and to pour down his *Fury* upon him, but such a degree of *Sin*, as will either (being let alone) *Destroy Jacob* , seperate him from his God ; or *Deprive God of his Glory*, even the *Glory* of those *Great and Wonderful things* he hath done for his *Jacob* ; and even then, when he is thus provoked to deal with him in wrath and anger, his *Eternal Love*, is at the *Bottom* of all, to draw *Jacob* *Neerer* to himself, and to make him the People of his *Praise and Glory* : *I have Refined thee , but not with Silver ; I have Chosen thee in the Furnace of Affliction, for mine own sake, even for mine own sake will I do it : For how should my Name be Polluted ? and I will not give my Glory to another, (Isa. 48. 10, 11.)* Therefore it is, that when these *Effects* are wrought , the Lord so often speaks of *Burning the Rod* wherewith he *Corrects* them , and punishing their *Persecutors, and Afflictors*.

Now that the *Dealings* of the Lord with us, may not seem too hard nor discouraging , but just and righteous, and full of *Grace and Love*. I would mind you of two *Scriptures*; the first is, *Num. 14. from 20. to 26.*

And the Lord said, *I have pardoned according to thy word ; But as truly as I live, all the Earth shall be filled with the Glory of the Lord ; because all those men which have seen my Glory , and my Miracles, which I did in Egypt, and in the Wilderness, and have tempted me now these ten times, and have not hearkned to my voice ; surely they shall not see the Land, which I swore unto their Fathers; neither shall any of them which provoked me see it, but my servant Caleb ; because he had another Spirit with him (and hath followed me fully,) him will I bring into the Land , whereinto he went, and his Seed shall possess it. (Now the Amalekites, and the Canaanites dwell in the Valley.) To morrow turn you, and get you into the Wilderness, by the way of the Red Sea.*

We find these *Children of Israel* in the *Wilderness*, very near *Canaan*, very neer their *journies End* , when these words were spoken unto them. They were very neer going out of their *Wandering Wilderness State*, into *Canaan* a *settled happy Condition*, settled upon the *Lords Foundation*; but their unbelief brought forth *Rebellion* against the Lord and his *Messengers* (*Caleb and Joshuah*) which hurried them back into their *Wilderness State*, by the way of the *Red Sea* ; the same way, by which they came out of *Bondage*, that must be the way now , by which they return into *Misery*. These words are the *Lords answer to Moses*,

upon his *Intercession* on behalf of *Provoking Israel*. God had said in his *Wrath* he would *Smite* this People, and *Disinherit* them, and make of Moses a greater and a mightier Nation than they; but upon Moses his *Earnest Intercession* (who was the Mediator of that outward Covenant, that was between the Lord and this People, as a Nation) the Lord is *Pacified*, he grants him his request as far as would stand with his Glory; saith the Lord, *I have pardoned according to thy word*; but *as truly as I live, all the earth shall be filled with the glory of the Lord, &c.* as if he should have said, to spare all this People, the *Rebblers*, as well as the *Innocent*; will not stand with the *Glory of my Name*, thou so much pleadest to me; but I will do so, and so, and by this means will I glorifie my Name, this *Evil Congregation* have *Dispised*.

I would but take notice of a few things in the words, which I conceive are worth your observing.

1. The *SIN* which thus provokes the Lord. It's no *Common Ordinary Sin*, (for such Moses their Mediator would have prevailed for pardon; this People had Sinned against the Lord nine times before, and all that was pardoned) but this *Sin*, is such a *Sin*, as touches the *Lords Glory*, the *Glory of his Name*, that he had gotten to himself, by all those *Wondrous Works* he had done for them. It was *Unbelief* (to such a Degree as was) *Despising the voice of the Lord, in the mouth of his faithful Witnesses*; and running back towards Egypt, towards that *State and Condition*, to *Deliver them* out of which, the Lord had wrought so wonderfully; thereby *despising that Blessed State and Condition*, the Lord had *Promised*, and was *Ready* to bring them into. This touches the Eyes of Gods Glory to the quick, and brings down *Devouring Judgements* upon their head.

2. See their *SAD CONDITION*, their Sin brought them into. *They cannot stand before their Enemies*; the Nation Cursed from the Lord, (to be rooted out from having a being upon the face of the Earth) *Amaleck* drives them back into the *Wilderness*, and they must return by the way of the *Red Sea*, back towards Egypt; they would needs return to Egypt, wickedly saying, It were better for us to return to Egypt, than to run through those Straits, Difficulties and Dangers we must pass through and overcome, if we get *Canaan*: Therefore saith the Lord, *get you into the wilderness, by the way of the Red Sea*; you have seen a little of *Canaan*, at a distance; now go look upon *Egypt*, see the *Difference*; that *FEARED DEATH* you would *Run from*, through your own *Inventions*, shall seize you in the *Wilderness*, in your returning towards Egypt; that *Condition*, to *Deliver* you

you out of which, I have done such *Great things*. Saith the Lord, you will not *Believe* me, though I confirmed my Promise to your Fathers with an Oath; and to perswade you to *Believe* me, I shewed you *my Glory*, the *Glory* of my *Power*, and the *Glory* of my *Faithfulness*, in working *Miracles* in *Egypt*, for your *Deliverance*, and bearing with you these nine times in this *Wilderness*, still doing *Wondrous Works* before your Eyes, to convince you of the *Folly* of your *unbelief*, and of the *Stability* of my *Promise*: yet, you are still *Tempting* of me, and this *Temptation* of yours doth so far *Cloud my Glory*, that I will not *bear* with it; but I will swear unto you, *as truly as I live* (saith the Lord) *as ye have spoken in mine Eares*, so will I do to you, (vers. 28.) Will you *Believe me* now? you say, you shall dye, and I will not Perform my Promise in giving you the Good Land, for there are so many *Dangers*, and great *Straits*, in the way to the possession of it, that neither you nor I, are able to remove them, (this was the purport of their language,) well! saith God, it shall be so, you shall be in the truth, though I be counted the lyar; but before I have done with you, I will make you know *my breach of promise*, (vers. 34.) *in bearing your Iniquities*, tasting the fruit of your sin; you shall know that it's *You* that have broken the *Covenant*, not I; and that it's *your Sin* grown up to such a height, that it will not consist with the *Glory of my Name* (that *Glory* which I have gotten to my self by all those *Wondrous Works* and *Miracles*, I wrought for your deliverance, and among you, while I have been leading you through this *Wilderness*) to spare you at this time, which is the *Cause* of your *falling short* of the *Promise* into *Misery*.

3. Gods *END* in all this severity towards his Israel, is, *The vindication of his Name, of his Glory*: *As truly as I live*, all the Earth shall be filled with the *Glory of the Lord*: *Glory*, is the *Great End* the Lord proposes to himself, in all his *Works*: Therefore it's no wonder he is so *highly provoked* when he sees any about to *Rob him of his Glory*. The Lord had gotten himself a *Glorious Name* among the Heathen, by those *Great things*, those *Wondrous Works*, he had done for this People, and upon their Enemies for their sake; and these *Unbelieving Provoking Children*, would make him *lose all that Glory* by their *unbelief*, and their going about to return to *Egypt*, that *State and Condition*, out of which the Lord had *Delivered them* by a *Mighty Out-stretched Arme*: This *Provokes* the Eyes of Gods *Glory*; their *Tongue*, and their doings, were against the Lord, to the *Provoking* the Eyes of his *Glory*, (*Isa.* 3. 8.) and he shewes himself a *Jealous God*, (for so he will be at such a time,) *I will be Jealous for my Holy Name*, (*Ezek.* 39. 25.) and this

this *Glory* the Lord will not part with; *I will not give my Glory unto another*, (Isa. 42. 8.) This *Chosen People*, by their *Rebellion*, and *Great Unbelief*, would not suffer God to reap this *Glory* of his Name from them, nor by them; saith the Lord, *I will not lose it*, for the *Same Glory* of my Name, these deny to give unto me, will I have (and fill the Earth with it, all the Earth shall be filled with my *Glory*) and that by their *Destruction*, performing my *Promise* to my faithful followers, and their *Little Ones*, whom their *unbelief* saith, shall become a *Prey*.

The Lord is so *Jealous* of his *Glory*, least it should be given to any other; that, as he will be prevailed with, to pardon every *Sin*, but such a *Sin* as *Clouds his Glory*, rather than destroy his *Chosen*; so he will destroy all things, yea, part with his *Chosen People*, and destroy them (as to their being in this life) rather than part with his *Glory*; that *Great Fruit*, he expects to reap from all his *Great Works*, both of *Correction* and *Salvation*.

Now all these things happened unto them for ensamples, and they are written for our *Admonition*, upon whom the *Ends of the world* are come: as the *Apostle* speaks, (1 Cor. 10, 11.) not only for the *Corinthians*, but for ours also, upon whom the *Ends of the world* are come.

The other Scripture I would put you in remembrance of, is, the 102 *Psalms*, but especially, the 13, and 14. *verses*.

Thou shalt arise, and have mercy upon Sion, for the time to favour her, yea, the set time is come: for thy servants take pleasure in her Stones, and favour the Dust thereof.

That this *Psalms* treats of a very sore *Afflicting Day*, that shall befall the people of God, the whole of it evidently demonstrates: And that it concerns us in these last *Daies*, the *Generations* (of *Sion* then) to come, and the *People* (then) not created (not then brought within the compass of the Walls of *Sion*, to praise the Lord) the 18. *verse* sufficiently evidences. If we take a *View* of the troubles of it, we shall find it so full of *Terrors*, that well may *Jeremy* cry out of it, *Alas for that day is Great, so that none is like it, it is even the time of Jacobs Trouble.* This DAY:

It's the *Day* wherein God hides his face from his *Chosen*, and seems (though he be a God hearing Prayer) to be deaf unto his cry: implied in the 1. and 2. *verses*. It's the day of Gods *Indignation and Wrath*; wherein the Lord in *Wrath* casts him down, who formerly in *Mercy and Loving-kindness* he had lifted up; (verse 10.) And the wrath of God waxeth so hot against this *Afflicted*, that it burns his *Bones* as an hearth, and by it his *daies* are consumed like *Smoke*, (ver. 3.) The strokes of

Gods

Gods wrath are such, that they make him *groan sorely*, and *weep with a bitter weeping*, (verf. 5.9.) to the *withering and breaking* of his heart, verf. 4.

It deprives him of all his *Outward Comforts*, drives him into the *Wildernesse*, into the *Desarts* (implied in the 9. and 6. *verses*) and as to his friends and acquaintance, he is quite become *Desolate*, left *alone, forsaken* of all (implied in the 6. and 7. *verses*) And add to this, the *Reproaches* of the enemy (ver. 8.) which is a very sore affliction.

It's a *Day* wherein enemies not only *Reproach*, but are *Mad against the Afflicted*, through hatred and malice, having lost the right use of their reason, they become *Mad* against him; and these are *Sworn against him*, to the taking away his life, (v. 8. comp. with v. 20.)

It's a *Day* of the *Groaning of Prisoners*, a *Day* wherein *Prisons* are filled with the *Afflicted*, verf. 20.

It's a *Day* wherein some of the *Afflicted* are *Appointed to Death*; or become the *Children of Death*, (as the margin of some Bibles hath it, ver. 20.) Yea, It's the *Day*, wherein *Sion* shall become so *Desolate*, that her *Buildings*, (her *Assemblies* and *Societies*) shall be broken to *Peices*; her *Stones* scattered here and there; and her *Cement Crumbled into dust*, (this is strongly implied, verf. 14.) of all her *Buildings*, there's only the *Stones* and the *Dust* left.

Agreeable to this, is that of *Isaiah*, (*Isa.* 1, 2, and 4. *verses*) speaking to the *City* where *David dwelt*, (that *City* which the *Lord* did *Chuse* out of all the *Tribes* of *Israel*, to put his *Name* there, 1 *Kings* 14. 21.) A *Professing People* that *Kill Sacrifices*, are full of *Right Outward Performances*, in matters of worship (which yet the *Lord* hated; they were a trouble to him; and he was *weary* to bear them, because of their *Pollution in Moralls*; and the complaint is throughout the first Chapter) yet (saith God) *I will Distress Ariel*, and there shall be *Heaviness and Sorrow*; and it shall be unto me, as *Ariel*. And thou shalt be brought down; and shall speak out of the *Ground*; and thy speech shall be low out of the *Dust*, and thy voice shall be as of one that hath a *familiar Spirit*, out of the *Ground*; and thy speech shall whisper out of the *Dust*. This *City* is brought into this *State* of *Heaviness* and *Sorrow*, of *Lowness* and *Distress*; by reason of her *Hypocrisie* (complained of verf. 13.) but immediately before the *Day* of her *visitation*, wherein the *Lord* will turn his hand upon her *Enemies*, that fight against, and *Distress* her, and *Destroying* them *Deliver* her; by his *Thunder* and *Earth quakes*, and great *Noise*, with *Storm*, and *Tempest*, and the flame of *Devouring Fire*. Thus much surely, the 6, 7, and 8. *verses*, tell us; How far this may, or doth concerne us, I leave it to serious Consideration.

Lastly, It's the *Day* wherein the *Afflicted* are (in this sad *Desolate* condition) quite *Destitute* of any help, from any under *Heaven*; implied in the 17. *verse*.

Yet, *This the Time! the set Time!* for *God* to *Arise*, and to have *Mercy* upon *Sion*: For by this *Time*, *Sion* is so *Purged* and *Purified*; that she can offer up an *Offering of Righteousness*, which is *Pleasant* unto the *Lord*, as *Malachy* speaks; she is enabled to *Pray* such a *Prayer*, as the *Lord* will *Reward*, and not despise; and hearing her cry, he *Arises* to have *Mercy* upon *Sion*, he appears in his *Glory* and *Saves* her out of all her *Troubles*; so that the *Heathens* fear the *Name* of the *Lord*, all the

Postscript.

the Kings of the Earth his Glory, 15, 16, 17. verses. So that as the Sin of Jacob may sometimes be so *Circumstantiated*, that it engages the Lord for his *Glories sake*, (not to pass it by, but) to Deal with him in *wrath and Displeasure*; and as the *stubbornness of Jacob* in his Sin, may sometimes make his *Affliction Long and Great*; So when the Affliction hath wrought its *desired Effect*, humbled him, and brought him to Gods foot; though it bring him never so low, (and make him never so *desistute*) even to the *Dust* (that to the Eye of Reason, he can never rise again) yet then is the Time for God to arise, and to have Mercy upon his Chosen. The Lord having broken the *Impure Buildings of Zion*, and separated the *precious stones* from the *Vile*, and *Winnowed its Dust*, by the rough wind of his fury, from the *desling attoms* among it; now is the *Set Time* come, for God to arise to have Mercy upon Zion, and hear their cry, and the *groanings of the Prisoners*, and to *lose those* that are appointed to death; now will the Lord appear in his *Glory to Build up Zion*; for, this is that *State of Zion*, which the servants of the Lord will take *Pleasure in*, and *Favour*.

Such is Gods Love to Jacob, that when he seems to *Cast him off* in wrath and displeasure, hiding his face from him; yet then, he *Chuses him afresh*, as it were: *I have chosen thee in the Furnace of Affliction*; when the fire of affliction hath *Refined* Jacob, (burnt up his Dross and his Tin) then (in this refining furnace) the Lord *Chuses him* to be his. For mine own sake, even for my own sake, will I do it; for how should my Name be polluted? and I will not give my Glory unto another. As the Lord will not Save nor Deliver Jacob, but at such a Time, and in such a Way, wherein he may save his Glory too; so his Glory is as much, (and more) engaged to Save and Exalt Jacob, as ever it was to Afflict him, and cast him down; I will not give my Glory to another, nor suffer my name (which is called upon by thee) to be polluted; therefore will I not suffer thee to be cut off, but *chuse thee* in this thy *Low Estate*; Deliver thee and save thee, *Isa. 48. 5, 10, 11.* compared with the 14. verse.

Wherefore, seeing we have such evidences of the Love of God, in all his dispensations towards his Jacob; let us not be discouraged, let not our Spirits droop, and faint under our Burdens; but let us lay aside every Weight, and the sin that doth so easily beset us; and let us run with patience the Race (of suffering) that is set before us; looking unto Jesus the author and finisher of our faith; who for the Joy that was set before him, endured the Cross, despising the shame, and is set down at the right hand of the Throne of God.

For the Day of Deliverance is at hand, nothing hinders it but our own Sin. The Lord is fully ready prepared to save Jacob, to deliver the Captives of the Mighty, and the Prey of the Terrible; to contend with him, that now contends with thee, and Save thy Children (*Isa. 49. 25.*) he is only waiting till Jacob is ready prepared to be Delivered, the Time wherein Deliverance may be a *thorough Salvation* indeed; that he may not be put to an after-work of *Refining Jacob*, and sweeping his house with the Beesoms of his wrath; but that he may bestow Peace and Glory upon him, and set a Defence upon it, that may never be taken away again.

For a small moment have I forsaken thee, but with Great Mercies will I gather thee. In a little Wrath I hid my Face from thee, for a Moment, but with EVERLASTING KINDNESS will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto me, for as I have sworn that the waters of Noah should no more goe over the Earth; So have I sworn that I would not be wrath with thee, nor rebuke thee. For the Mountains shall depart, and the Hills be removed; but my KINDNES SHALL NOT DEPART from thee, neither shall the COVENANT OF MY PEACE BE REMOVED, saith the Lord, that hath Mercy on thee. *Isa. 54. 7, 8, 9, 10.* verses.

THE END.

